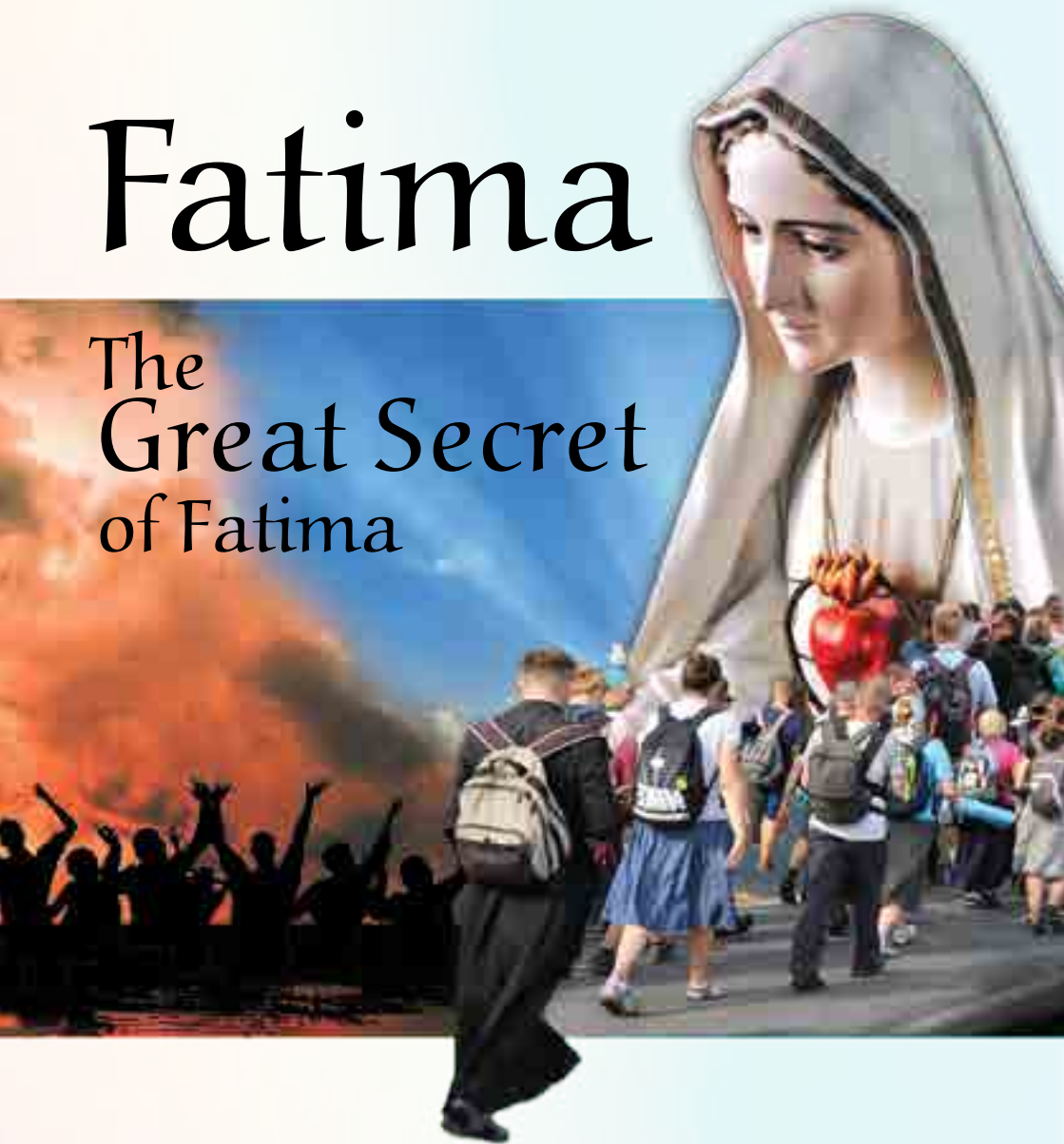


Fr. Karl Stehlin

Fatima

The Great Secret of Fatima



A spiritual light for our times

Revised edition

Volume III

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Table of Contents

Introduction	7
Chapter 1	
“You Will Recognize Them by Their Fruits” — the Marvellous Results of Fatima	9
Chapter 2	
Fatima Despised	40
Chapter 3	
The Refusal of the Consecration of Russia.	65
Chapter 4	
The Third Secret Silenced	77
Chapter 5	
The Disclosure of the Third Secret	96
Chapter 6	
Fatima Fulfilled — the Triumph of the Immaculate Heart	139
Chapter 7	
Fatima and the Militia Immaculatae	153
Appendix	
The Marian Apostolate Revisited — Mary’s Mission <i>Fr. Timothy Pfeiffer</i>	177

Introduction

Whenever the term the “great Secret of Fatima” is used, it generally refers to the famous Third Secret written down by Sr. Lucia in January 1944, which should have been revealed in 1960, but which was kept in the greatest silence by the Vatican until 2000 when it was supposedly published. The central chapters of this book will deal with this important matter.

However, the essential message of this book wants to present a deeper reality: Fatima is, with its whole message and all apparitions of Our Lady, a great Secret of God’s mercy, his mysterious plan reserved for the last times of the world, when He will reveal to the world the great majesty and grandeur of Our Lady as the last great gesture of his mercy and our ultimate hope. Wherever her requests are accomplished, a shower of graces will fall in abundance on the countries, dioceses, religious orders, institutions, families, and on each soul. In the first chapter, we will admire the marvellous fruits of the Immaculate Queen triumphant in her peregrinations throughout the world.

But what happens if her requests are refused? This is another part of the “great Secret of Fatima”, an even deeper secret, a mystery difficult to understand: the ‘mystery of iniquity’. From the 2nd to the 5th chapter we analyse the history of “Fatima despised” and try to find a deeper understanding as to why such things could happen. It will

be the proof *ex contrario* of the greatness of Our Lady of Fatima, or in other words: God allows Fatima to be enveloped in deepest darkness only for one reason: to let her light shine ever more on the contrast of such a dark night.

However, the great Secret of Fatima will find its climax at the moment when her Immaculate Heart will definitely triumph. Then the world will understand that the history of Fatima as the great secret of God's Mercy in the latter times exists only to show God's greatest secret of all times, and this greatest of all secrets of God's Love is Our Lady herself, the Heavenly Queen and masterpiece of all God's works (6th chapter).

Finally, there must be an answer from our part. It is not sufficient to admire God's greatest secrets; we have to put this reality into our life. In chapter 7 we try to give an answer to the burning question, how to honour the great Secret of Our Lady: simply by becoming more than ever her children, slaves, apostles, Knights!

Fr. Karl Stehlin

Fatima, on the 22nd of August 2017,
Feast of the Immaculate Heart of Mary

CHAPTER ONE

“You Will Recognize Them by Their Fruits” — the Marvellous Results of Fatima

Whenever heaven appears on earth, great fruits are produced. These fruits are themselves the best means to understand the importance of the apparition, motivate us to accomplish it faithfully and to propagate it, so as to receive the same fruits.

The first fruit is the eminent holiness of the seers themselves, as any fruit of a true heavenly intervention is holiness. Concretely: the true fruits of a true apparition are always a) the overcoming of the darkness of sin and error; b) growth in the love of God and all good (= virtues). This has to be applied first of all to the three children themselves: the beatification of Jacinta and Francisco in 2000 was the final result of a process of 50 years beginning with the opening of their coffins and the miraculous fact that the face of Jacinta was incorrupt. Each of them was heroically faithful to Our Lady's requests, and that fidelity alone brought them to eminent holiness.

Similar fruits can also be found in the many conversions of the unbelievers and tepid Christians who were privileged to see the miracle of the sun on the 13th of October 1917. Ever since, millions of souls have been converted and have sanctified themselves because they got in touch with the message of Fatima, or more precisely with the Immaculate Heart of Mary herself through her various instruments. But as these most important graces are largely invisible ones, we are bound to limit ourselves to the visible, verified and approved marvels accomplished directly by the Immaculate Heart of Mary, by means of her apparitions at Fatima. We will only quote historical facts as proofs of authenticity, with all references being taken from the 2nd and 3rd volumes of Brother Michel de la Sainte Trinité's *The Whole Truth* about Fatima as well as from the books written by Fr. Joaquin Alonso about the same topic¹.

1. Portugal — “Showcase of Our Lady of Fatima”

a) History

After almost 150 years of domination by the Freemasons, Portugal, at the beginning of the 20th century, was economically ruined and in a state of anarchy. By means of a terrible revolution in 1910, the Freemasons passed a series of anti-Christian laws (divorce, separation of Church and state), persecuted the clergy, closed churches and monasteries, and banished the majority of the bishops. Canon Barthas gives a summary of this situation: “Masonic impiety took advantage of

¹ Father Joaquin Alonso, who for sixteen years was the official archivist of Fatima, wrote a monumental work on the Fatima Message, entitled *Fatima Texts and Critical Studies*. This book, which consists of 24 volumes containing 5,396 documents, was withheld from publication by the Bishop of Leiria-Fatima, Msgr. Alberto Cosme do Amaral, at its completion in 1975. Since then, only two of the 24 volumes have been released for publication: “Secret of Fatima, Fact and Legend”, “Doctrina y espiritualidad del mensaje de Fátima.”

the disorder to sow irreligion in the masses. Freedom of worship was hindered by numerous restrictions; the carrying out of apostolic works became almost impossible. The religious orders were suppressed and paralyzed. Moreover, little by little the seminaries emptied, and the clergy, impoverished and chained by restrictive laws, became too scarce to maintain a profound religious life. The Catholic press was suffocated, reduced to a few weeklies in the provinces, without serious influence on the masses. The times were evil. The future was even more sombre”.

In 1917, at the same time that Freemasonry was celebrating its second centenary in Rome and the Bolshevik Revolution was taking place in Russia, Our Lady appeared in Fatima to provide great means of salvation against these terrible instruments of the devil's attacks. Immediately after the great miracle of the sun on the 13th of October, the Freemasons received a first defeat by losing the municipal elections in many places on the 14th of October. Furious, they went to Fatima and demolished everything that made up the primitive shrine at that time, and organized a parody of a procession through the village shouting blasphemous litanies. A meeting of protest “against the clerical-mercantile speculation going on at Fatima” was called, but almost no one attended it. On the 6th of December, Sidonio Pais, the Minister of State led a *coup d'état* with enormous support on the side of public opinion. On the 8th of December, the patronal feast of Portugal, his national uprising obtained its definitive victory. Within 6 months, all anti-Christian laws were abolished, the bishops returned, convents reopened, churches were restored. After a few attempts on his life, Sidonio Pais was finally murdered on the 14th of December 1918. After his assassination, the country fell back into political anarchy and the Freemasons again took power and threw the country once more into anarchy and ruin.

However, thanks to pilgrimages of immense crowds to Fatima during those years (the Rosary was being recited almost uninter-

ruptedly on the spot of the apparitions), Portuguese Catholics regained their self-confidence and courage. The history of the beginnings of the sanctuary in Fatima is a striking illustration of the fight between the Catholic Faithful and the liberal civil and political powers dominated by Freemasonry. These latter tried all means to dissuade the people from making the pilgrimage. In vain! In April 1920 the faithful built a little chapel at the Cova da Iria (called Capelinha) according to the wishes of Our Lady from the 13th of October 1917: "I want to tell you that a chapel is to be built here in my honour". A month afterwards, the first Statue of Our Lady of Fatima was placed at the place of the apparitions (it is still the same today).

On the 13th of May 1920 a force of infantry and cavalry of the Republican guard was sent by the Freemasonic Minister of the Interior to profane the little chapel of Fatima, destroy the statue of Our Lady, and disperse the crowds of pilgrims. For hours they tried to prevent the pilgrims reaching the place of the apparitions, but finally they had to give up because of the great number and the courage of the pilgrims. Two years later, on the 6th of March 1922, the capelinha was dynamited. The explosive device placed on the trunk of the holm oak on which Our Lady had appeared, however, did not explode. A great ceremony of reparation took place on the 5th anniversary of the apparitions, with a crowd of 60,000 pilgrims filling the Cova da Iria. From that day forward, Fatima became a centre of religious renewal for the whole country: convents were built, the newspaper "Voice of Fatima" was founded, and the number of pilgrims tripled each year.

In 1926, a military uprising put an end to the Masonic tyranny. On the 28th of April 1928, Antonio Salazar, a fervent Catholic, began to rule the country. On the 13th of May 1928, the cornerstone of the basilica of Fatima was laid. On the 13th of October 1930, the apparitions of Fatima were canonically approved by the bishop of Leiria. On the 13th of May 1931, all Portuguese bishops in the presence of

the apostolic nuncio, consecrated Portugal to the Immaculate Heart of Mary.

b) A triple miracle

— miracle of conversions

Cardinal Cerejeira often repeated that it was the miracle of conversions at work in Fatima — a miracle greater than the resurrection of the dead — which opened his eyes to Fatima. The seminaries were filled at an astonishing rate. In 1917, there were 18 seminarians in the diocese of Portalegre, 120 in 1929, 201 in 1933. In Leiria, in 1920, the seminary was closed. By 1933, it was running again and already numbered 75 seminarians. In Braga, in 1933, there were 478 seminarians. A similar astronomic growth can be observed among the religious vocations. Amongst the faithful, in 1934, “The pious union of Crusaders of Fatima” counted 500,000 members.

In 1942, Cardinal Cerejeira said: “In the whole country, you could hardly manage to gather a handful of the enemies of religion”, and he continued: “Anybody who would have closed his eyes 25 years ago and opened them now would no longer recognize Portugal, so vast is the transformation worked by the modest and invisible factor of the apparition of the Blessed Virgin at Fatima. Really, Our Lady wished to save Portugal”. And in 1956 he said: “I note first of all the fact — for which we can never give enough thanks — of the peace, freedom and renewal of the Church in Portugal. ... One cannot speak about this wonderful renewal without bringing up at the beginning the miracle of Fatima in 1917. Indeed, the apparition of Our Lady in Fatima was for Portugal like the rainbow which, according to the biblical account appeared in the sky after the flood: a new era of peace was going to begin”.

— miracle of social and political renewal

To save Portugal more effectively and durably, Our Lady of Fatima was not content with converting souls by leading them to God individually. She wished to make the land of Portugal a real country of Christendom again, where social and political life itself would be completely permeated by the light of faith and the energies of divine grace, through the ministry of the Church. Thanks to Salazar's clarity and courage, the Catholic restoration of Christendom in Portugal was realized by his thoroughly Catholic and anti-liberal program, which included concrete and bold actions: in 1935, Freemasonry was dissolved; Communism was condemned as being "intrinsically perverse", anticipating the words of Pius XI's later encyclical on Communism. Salazar said: "We want to construct a social and corporate State that has a close affinity to the natural constitution of society: families, parishes, municipalities, corporations... We want to preserve at all costs the simplicity of life, purity of morals, gentleness of sentiments, the equilibrium of social relations, this modest but noble family atmosphere which is proper to Portuguese life, from the wave that is falling over the world." Salazar helped Our Lady of Fatima save Portugal, and Our Lady returned the favour, helping him to face the storms in which, without her help and protection, he undoubtedly would have foundered.

— miracle of peace

On the 13th of July 1936, the Spanish Civil War broke out. The great Secret of the 13th of July 1917 had begun to be fulfilled to the letter: "Russia will spread its errors throughout the world, raising up wars and persecutions against the Church. The good will be martyred..." Portugal was threatened from without, as the Spanish communists wanted to extend the Civil War to the whole of the Iberian Peninsula, and from within, as many rebels tried to join the Spanish revolutionaries who even tried to make an attempt on

Salazar's life. On the 13th of May 1936, the Portuguese bishops made a solemn vow "to come to Fatima on the 13th of May 1938, to lead the national pilgrimage to solemnly give thanks to the Most Holy Virgin, in the name of the whole nation, if She obtains for Portugal victory over atheistic communism and the blessing of peace", which She did. Therefore, on the 13th of May 1938, Cardinal Cerejeira solemnly thanked Our Lady for having escaped the revolutionary contagion and for having miraculously given to them the blessing of peace. The consecration was made in the presence of half a million pilgrims, and was repeated in every parish of Portugal.

On the 6th of February, 1939, Sr. Lucia wrote to her bishop and informed him that the great war was imminent. She added: "in this horrible war Portugal will be spared because of the national consecration to the Immaculate Heart of Mary made by the bishops". In fact, Portugal's preservation from World War II was a miracle even greater than the previous one, as German troops were about to invade Portugal under what was called "Operation Felix". To this day, it is still a mystery as to why it did not happen! At the end of the war both President Salazar and the bishops of Portugal publicly recognized this fact as a true miracle of Our Lady of Fatima: "Fatima speaks not only to Portugal but to the whole world. We believe that the apparitions of Fatima open a new era: that of the Immaculate Heart of Mary. What has taken place in Portugal proclaims the miracle. And it foreshadows what the Immaculate Heart of Mary has prepared for the world" (Card. Cerejeira). This wonderful miracle lasted exactly as long as the pastors of the Church remained unanimously faithful to the requests and the Spirit of the message of Fatima. It is since the late 60s that the "Portuguese miracle" has gradually lost its lustre. If it has been sadly obscured ever since, it is to the exact extent that the authentic message of Our Lady has been betrayed, distorted or forgotten in favour of a new message and another spirit, which have everywhere caused the decline of the Church and the ruin of Catholic societies.

c) A miraculous symbol: the doves

At the closure of the third centennial jubilee of Portugal's consecration to the Blessed Virgin Mary, the statue of Our Lady of Fatima left for a whole month to travel throughout Portugal. During this triumphal journey, the famous "miracle of the doves" took place for the first time. Cardinal Cerejeira himself explains: "A strange event for our myopic view as carnal creatures is that of the doves that recently made their home at the feet of the white Image of Our Lady of Fatima, almost hidden under her dress among the flowers. Many tens of thousands of people saw them there, pressed one against the other, turned towards the sweet Image with their little beaks touching the bottom of the dress. Sometimes they go away for a short flight. But they so like to abide in that place that neither the noise of the crowd, nor the sound of the music, nor the explosion of the fireworks, nor the rain, nor wind, nor cold, nor day nor night, nor the petals nor bouquets thrown there — nothing makes them come down from there". They remained with the statue almost the whole journey, from town to town from the 2nd to the 17th of December, and again from the 21st to the 24th of December. This miracle was repeated many times, not only in Portugal, but in many other countries, in spite of many attempts to prevent the doves from placing themselves at the foot of the statue. However, in all non-Catholic, pagan and Muslim countries, the doves did not appear.

2. Rome — Pius XII (1942–1952)

Pope Pius XII received the message of Fatima with great interest. The more he knew about the events, the more he became a fervent devotee of Our Lady.

a) The consecration of the world to the Immaculate Heart of Mary in 1942

On the 31st of October 1942, he consecrated (in the Portuguese language) the Church and the world to the Immaculate Heart of Mary. He renewed the same act on the 8th of December in Rome during “a ceremony of expiation and supplication” in the presence of 40 Cardinals, hundreds of bishops, the diplomatic corps, the clergy of Rome and a great crowd of pilgrims. This act, which was the first official response to the requests of Fatima, was to orient and inspire the whole Church’s devotion in the future. Later on, the Pope applied himself to recalling this act and underlining its importance. He invited the entire Christian people to unite themselves to this consecration: bishops were to consecrate their dioceses to her, parish priests were to consecrate their parishes, and the Faithful were to consecrate themselves. From this moment on, actions and gestures almost without interruption followed one another in order to honour Our Lady and to fulfill the requests of Our Lady of Fatima. In the same time the Church experienced an overwhelming renewal: numerous conversions, an increase in vocations, edifying Christian lives on the part of a majority of Catholics.

b) The Marian Pope

The Pope himself, thanks to his devotion to the Immaculate Heart, entered into the golden era of his Pontificate at this time: in 1943, in his encyclical *Mystici Corporis*, the conclusion of which was devoted entirely to “the blessed Virgin Mary, Mother of the members of Christ”, the Pope recalled his act of consecrating the world to her Immaculate Heart. On the 4th of May 1944, in fulfilment of a request from Sr. Lucia, the Pope established the Feast of the Immaculate Heart of Mary. In many of his sermons, allocutions and letters, he insisted on the universal mediation of the Blessed Virgin Mary and the importance of the consecration to her Immaculate Heart.

1946 was the year when a new intensity of devotion to Our Lady was attained, especially in the devotion to Our Lady of Fatima. On the 1st of May, the Pope sent to the bishops of the world his encyclical *Deiparae Virginis* in which he asked each of them to give his opinion on the definition of the dogma of the Assumption. On the 13th of May, he sent a special Legate for the crowning of the Statue of Our Lady of Fatima and addressed himself to the Portuguese nation in a long radio message. He was not afraid to use the strongest expressions “prodigy of Fatima ... this blessed oasis, impregnated with the supernatural”.

In 1947 he canonized Louis-Marie Grignion de Montfort and Catherine Labouré, which gave to the Church an extraordinary new vigour through the promotion of the *Treatise of True Devotion to Our Lady* and the Miraculous Medal. He also wrote his encyclical *Mediator Dei*, in which he condemned Modernist attempts to change the Holy Liturgy and insisted on the preeminent cult due to the Blessed Virgin Mary, our Mother, who “gives us her Son, and with him all the help we need, for God has willed that we have everything through Mary”.

In 1948 he wrote: “In the dark night weighing heavily upon the world the most encouraging sign of our times is the ever increasing demonstration, to the point of sometimes attaining spectacles of wonderful grandeur, of trust and filial love which leads souls to the most pure and Immaculate Virgin Mary”. And he declared that the “sign of hope and consolation is this extraordinary eagerness, in this tortured and troubled generation, to return to the fountains of living water gushing forth in great waves from the Sacred Hearts of Jesus and Mary”.

In 1949 he raised his voice many times against the invasions of the Communists and the persecutions of Christians. He solemnly protested against the condemnation and imprisonment of Cardinal

Mindszenty in Hungary. He excommunicated all Catholic movements collaborating with the Communists.

The **Holy Year 1950** was unquestionably the high point of Pius XII's pontificate. Perhaps never before had the papacy enjoyed such prestige, such moral authority, such universal influence. He continued to propagate the message of Fatima and condemned the attempts of Modernists to have their ideas regain influence in the Church. In his encyclical *Humani Generis*, he denounced and condemned Neo-Modernism. He addressed to the clergy of the Catholic world a vigorous exhortation entitled *Mens Nostrae*, insisting on their devotion to the Immaculate Heart of Mary and the Mediatrix of Heavenly Graces. On the 1st of November, he proclaimed the dogma of the Assumption of Our Lady. For several years already, some influential theologians had begun to write against Fatima, questioning the authenticity and objectivity of the writing of Sr. Lucia. In 1950, the Pope firmly reacted against this insidious campaign. He even decided that the solemn closing of the Holy Year would take place the following October at the Cova da Iria ("*extra urbem* — outside Rome").

By 1951 he was happy to be called "The Pope of Fatima" by Catholics. In his Radio Message on the 13th of October, he acknowledged once more the marvellous fruits of Fatima: "At her passage, in America as in Europe, in Africa and in India, in Indonesia and Australia, the blessings of Heaven rain down, marvels of grace are multiplied in such a way that we can hardly believe our eyes".

In 1952 Sr. Lucia wrote to the Holy Father explaining that the Consecration of Russia had not yet been accomplished according to the requests of Our Lady. On the 7th of July, he published the Apostolic Letter to the peoples of Russia, *Sacro Vergente Anno*, in which he wrote: "Today we consecrate and in a most special manner we entrust all

peoples of Russia to this Immaculate Heart..." But he accomplished this as a private act and didn't ask any bishops to join him in this prayer. However, the summer of 1952 marked a turning point in Pius XII's pontificate concerning Fatima and his attitude towards modernist theologians and bishops (see chapter 2).

3. Spain

In 1947, the "World Tour of Our Lady of Fatima" began. "The first passage of the Pilgrim Virgin into Spain was, without any exaggeration, an apotheosis ... There was one month of enthusiastic receptions during which the ecclesiastical and civil authorities, and innumerable multitudes of the Faithful, gave their filial homage of love and veneration to Our Lady of Fatima. Confessions and communions, processions, Rosaries, holy hours of reparation, consecrations to the Immaculate Heart of Mary followed one after the other. The graces of miraculous healings multiplied prodigiously" (Don Alonso). There was also a grand finale with her arrival at Madrid, where the workers at the city's outskirts gave her a triumphant welcome, and a few days later She was received as the Queen of queens by General Franco, his family and his government.

"The most extraordinary apotheosis ever recorded in the annals of Fatima, and certainly one of the most spectacular ones ever given by the Most Holy Virgin, took place in Madrid in May 1948" (Fr. Da Fonseca), where Our Lady found a million and a half believers to acclaim her! It was the greatest gathering in her honour ever seen. The Bishop of Madrid wrote in his thanksgiving letter: "As soon as She entered my diocese, She never ceased conquering souls, gathering multitudes of hundreds of thousands of believers and even poor unbelievers: all bowed down before the Image, acclaiming it, weeping, praying, singing pious canticles. Never, never was such a thing seen in Madrid!

In the whole country, people speak only about Our Lady of Fatima, her passage to Madrid, her numerous miracles, the innumerable conversions. ... I would give my 25 years of the apostolate here for these nine days! During the whole time, the priests never left the confessional. The parish priests of the suburbs told me that over 40% of the people who asked to go to confession had not done so for 15, 20 or 30 years". Nowhere more than during this jubilee was the miracle of the doves more striking, more overwhelming for the countless crowds who were able to observe it. Fr. Barthas gathered numerous extraordinary testimonies of priests and faithful about this continuous miracle.

In 1953, a concordat was signed between the Holy See and Spain. It was exemplary on all points, in its full and complete recognition of the rights and privileges of the Catholic Church, which was proclaimed "the sole religion of the Spanish nation". In October 1954, General Franco pronounced, in the name of the entire nation, an admirable consecration of Spain to the Immaculate Heart of Mary.

4. France

In March 1943, the bishops of France consecrated each diocese to the Immaculate Heart of Mary. "This consecration was the charter for the "Great Return": the visit of the Pilgrim Madonna in over 16,000 parishes of France within 5 years. This new kind of Marian mission was completely centred on consecration to the Immaculate Heart of Mary: "During the day there were long marches on foot from one parish to another, often involving immense processions at all seasons, in summer and in winter, under the sun, the frost, the snow. The nights were spent in the pulpit and the confessional. The next morning the pilgrim Statue continued its way to the following parish. Everywhere the crowds ran to welcome the Pilgrim Virgin in an

outburst of fervour and a demonstration of faith difficult to imagine today. During 60 months, between 40 to 50 missionaries accompanied the Marian path. It is difficult, after 20 years, to realize to what extent an entire people rose up in enthusiasm and fervour ... Under the fragile appearance of statues which were passing by, the presence of the Mother of God was hidden. She was the great converter, the great missionary" (Fr. Devineau in 1963). Bishop Theas spoke about a "complete conversion of France" in the worst moments of World War II and in spite of the fierce attacks of the Freemasons.

5. North America and Great Britain

In North America, the statue was solemnly crowned by the Archbishop of Ottawa upon its arrival in Canada. On the **8th of December 1947**, the statue crossed the border between Canada and the United States at Niagara Falls. The first welcome took place in the Cathedral of Buffalo, where 200,000 people came to pray, although the city numbered only 50,000 Catholics. The same thing happened in all the dioceses and parishes of the United States. After this Marian tour, Mgr. H. Colgan, seconded by John Haffert, founded the "Blue Army of Our Lady of Fatima" to spread her message and work to put it into practice. The program was simple: the daily Rosary; devotion to the Immaculate Heart of Mary with its two components, reparation and consecration; the wearing of the Brown Scapular; the accomplishment of one's duties of state in the spirit of penance. These were done with the intention of obtaining peace in the world through the conversion of Russia. The movement enjoyed such a rapid success, that by 1950 it already counted a million members.

"How can we not attribute to Our Lady of Fatima the thousands and thousands of conversions of Communists and Protestants obtained by her great apostle in the United States, Bishop Fulton Sheen? Also the

conversion of so many influential communists, principally in Anglo-Saxon countries, especially when they themselves, like Douglas Hyde or Hamish Fraser, declare that they owe their return to the Catholic fold to the intercession of Our Lady of Fatima?" (Can. Barthas). For example, in the USA, for the year 1949 alone, there were no less than 120,000 conversions to Catholicism. These conversions every year in the United States were one of the marvellous fruits of the apostolate of the Blue Army. At Fatima, on the 13th of October 1954, Bishop da Silva blessed the cornerstone of Domus Pacis, which became the Blue Army's international headquarters. In 1956, its statutes were approved by the Holy See. In 1959, the Blue Army counted close to 15 million members.

"If today, the Mystical Body of Jesus Christ is being crucified, it is not the communists who are principally responsible. For Stalin's soldiers, who are in the process of planting the nails in the flesh of the Mystical Body of Christ, are the agents not of the Kremlin but of our apathy, our lethargy, our lack of loyalty and courage. When we Catholics begin fully accepting our responsibilities, Communism will become as ineffectual as the Arian heresy ... In my humble opinion, Fatima is the most significant event of this century, perhaps the most significant one since the Reformation" (Hamish Frazer 1952).

6. The World

a) Consecrations since 1946

Encouraged by Pope Pius XII personally, many countries were consecrated to the Immaculate Heart of Mary by the totality of their bishops, often with the crowning of the pilgrim statue of Our Lady of Fatima, and processions and pilgrimages all over the country: in 1946 — the Philippines and Poland, in 1947 — Belgium, Canada, Argentina and Hungary. In Hungary, in spite of the hostilities of the communist

regime, almost five million Catholics took part in the festivities and pilgrimages of the Marian Year.

In Holland, She entered to preside over the Marian Congress. At Luxembourg, 100,000 Communions for a population of 250,000 inhabitants. 1948 year witnessed the wonderful events of Our Lady of Fatima's tour in Angola and Mozambique, and then in all of Africa.

In 1949 Our Lady's statue visited India, Pakistan, Vietnam and Sri Lanka with countless fruits of conversion to the Catholic Faith.

In 1951, the tour went through Australia and Oceania.

In 1954, Spain, Colombia and Germany were consecrated to her Immaculate Heart.

b) Italy

The "Great Return" had enjoyed such beautiful success in France that its methods were soon adopted by all of Europe and in the whole world. In Italy, Cardinal Schuster organized the first Marian tours called "*Peregrinatio Mariae*" in the year 1947: "It is a triumphal passage from parish to parish of an image of the Madonna, in an uninterrupted succession of religious demonstrations, for the purpose of stirring the mass of the faithful in a salutary way, and to lead them through luminous paths to a renewal of Eucharistic and Marian piety, to a sincere and open practice of a real Christian life." The popular piety was indescribable all over the peninsula.

This "pilgrimage of Mary" was resumed in 1959 with an even greater success. Beginning on the 17th of May, at Pisa, the miracle of the doves was constantly renewed. Everywhere the white doves were found at Our Lady's feet. "In all, there were 128 days that they faithfully followed Our Lady in 91 cities, from May to September". The most spectacular solemnity took place at Catania, where almost all Italian bishops, in the presence of several members of the government, consecrated Italy to the Sacred Heart of Jesus and the Immaculate

Heart of Mary. The passage of Our Lady of Fatima was really accompanied by a wonderful shower of graces over the good people, who ran to her feet everywhere.

c) Austria

It is a known fact that after the Second World War, part of the Austrian territory was occupied by the Soviets. Less well known is the miraculous manner in which Austria was suddenly delivered from Moscow's tutelage. On the 13th of May 1955, Moscow unexpectedly agreed to the complete retreat of its forces of occupation, finally restoring full independence to Austria. What had happened? One million faithful had signed a promise to say the Rosary every day, and respond to Our Lady of Fatima's requests. For Theresa Neumann, the stigmatist of Konnersreuth, there was no doubt about it: "It was definitely the prayers and numerous Rosaries of the Austrian people which acquired their liberty from all Russian domination", she declared shortly before her death in 1962. Leopold Figl, the Chancellor of Austria at that time, publicly attributed the deliverance of Austria to the miraculous intervention of Our Lady of Fatima.

1960: It would fill volumes to describe all the marvellous fruits of Fatima all over the world up to 1960. The refusal of the Vatican to publish the Third Secret in 1960 and the subsequent total silence of Rome towards the requests of Our Lady provoked a slow but steady decline of the whole Fatima movement. The Church chose another orientation, and since then the fruits of Fatima have been reversed all over the world. All of the above mentioned countries experienced a decline in Faith and Christian Life to a degree never seen before (see chapter 2).

COMMENTARY

1. The Missionary Virgin

Fatima recalls the very reason for the existence of the Church and fulfils the great commission that Christ gave to his apostles: “Going therefore, teach ye all nations... teaching them to observe all things whatsoever that I have commanded you” (Matthew 28:18–20). Fatima can be compared with the parable of the seed, which afterwards becomes an immense tree: what started with humble beginnings at the place of the apparitions became a worldwide event with the triumphant pilgrimages of the Fatima Virgin: the graces given to the children at the Cova da Iria were intended by Divine Providence to be bestowed on everybody on earth who is willing to welcome the Immaculate Heart of Mary.

Furthermore, Fatima teaches us that the Church’s missionary work is most intimately bound up with Mary. She appears as the missionary par excellence; her apostolic mission is unique and universal. The conversions accomplished by the “*peregrinatio Mariae*” remind us of the prayer of the Divine Office: “Rejoice, O Virgin Mary, for thou alone hast vanquished all heresies throughout the world”. Cardinal Newman remarked that the nations that remained faithful to Mary also preserved the purity of their faith in the divinity of Christ, whereas those which rejected Marian devotion saw Christ as little more than a “good man”. This can be fully applied to the world event of Fatima: wherever Our Lady passes, Our Lord Jesus Christ is adored; people receive the sacraments and fill the churches.

2. The Powerful Virgin

If we pass through all of the above mentioned countries, we can construct a picture of the intense ‘apostolate’ of Our Lady’s enemies,

parallel to her own efforts: in North America and Europe, we observe gigantic successes of Freemasonry, in the other parts of the world, the exponential spread of Communism. Fatima is the most striking proof that when Christendom is endangered, God sends his Heavenly Mother who brings about a victory over his enemies despite their overwhelmingly superior strength. In centuries past, the popes have acknowledged over and over again the victories of Mary, particularly over Islam, and have introduced special feast days in honour of the Blessed Virgin to commemorate those miraculous interventions of the Mother of God.

Notice also the very rapid change in countries suffering from anarchy, corruption, civil uprisings, economic and moral decline and religious indifference, in as much as the competent authorities fulfill the requests of Our Lady. Even long established anti-Christian and immoral laws are overthrown within a very short period and replaced by a genuine Christian legislation. But while many of the authorities in charge remained indifferent to Fatima, it is most striking to observe that wherever Our Lady of Fatima was welcomed, the intense fervour provoked by her presence put an end to religious indifference. This makes us understand that even in very hostile situations, Our Lady operates miracles of graces and profound social changes, if only her demands are taken seriously. What Our Lady succeeded in accomplishing in Portugal and Spain after the apparitions in Fatima, She wishes to do everywhere, and especially in Russia.

3. The Mediatrix of All Graces

What really happened all over the world during the triumphal years of the apostolate of Our Lady of Fatima? By her visible presence in the form of the pilgrim statue She was attracting large crowds, so that her many children could be formed by her. This formation is

nothing other than a moulding by the loving hand of God our Father, who prepares a place for himself in our unworthy hearts, in which He can place at least a tiny fraction of his graces. In this way, God can make his way into any soul, into any place, through Our Lady of Fatima, who as it were, brings preparatory graces with her in order to ready people to receive God's sanctifying grace. The words and events of her apparitions are impressed upon the hearts of the people who, like children, listen to their mother, imitate her and strive to fulfill her requests. As soon as there is a positive response to her call, immediately various fruits become visible: conversion, peace of heart, peace miraculously preserved in the country, a return to a genuine Christian life, diminution of the influence of the enemies of God, and above all the earnest effort to avoid the sins and occasions which lead directly to eternal damnation.

It is also interesting to note that this triumph of Our Lady of Fatima is always linked with her statue, which is brought with pomp and solemnity for the veneration of the people. Our Lady knows human nature, which needs the help of visible things in order to perceive and remember what is invisible and to live in accordance with the mysteries of the faith. Just as someone may have the picture of a person dear to him and might like to look at it, especially when that person is far away, so too the Christian loves the image or the statue that reminds him of the presence of Christ and Mary.

Moreover, Our Lady, as the best of all Mothers, doesn't cease to give to her children important means of sanctification: She gives St. Dominic the Rosary, a way of praying that is particularly dear to God, one that communicates to children through Mary, in brief summary form, the whole mystery of God, and instils that mystery into their hearts. To St. Simon Stock She gives the Scapular of Mount Carmel. The Mother clothes her child and thus testifies to her intimate relationship with him. Through this external identification, the child is supposed to resemble the Mother interiorly. That is why Mary can promise that whoever

wears this garment at the moment of death will not fall into the fires of hell. For She herself will come to drive away the devil, who cannot stain or soil her garment and therefore cannot touch someone who wears this garment so as to cast him into the abyss. In the year 1830 She gives to St. Catharine Labouré the Miraculous Medal, called “miraculous” because of the countless miracles — conversions and cures — that continue to this day by means of the medal.

It is also interesting that Our Lady reminds her children of all these means at Fatima, beginning with the devotion to the Rosary. On the 13th of October 1917, the three children saw a series of visions, one of which represented Our Lady of Mount Carmel. The Blue Army of Fatima uses the Miraculous Medal as the main means of its Fatima apostolate. But these means are all integrated into a greater visible ‘means’, devotion to the Immaculate Heart. At Fatima, Our Lady reveals to us the profundity of her Immaculate Heart. All of the means which She had revealed before showed certain aspects of the love of her motherly Heart. At Fatima, She gives everything She possesses to us, her very heart itself. More She cannot give. This is why Sr. Lucia speaks of Fatima as providing the final means that God gives for the salvation of the world. The drama is stark. On the one hand, Our Lady of Fatima promises incredible graces and favours to those who accept devoutly her Heart, and on the other, She announces terrible punishments for those who would reject it.

Finally, the graces given by Our Lady through Fatima are not limited to growth in one’s own spiritual life and a deeper devotion to Our Lord. When someone sincerely strives to fulfill Our Lady’s request according to his state of life, he receives special graces to accomplish more perfectly his duties and works much more efficaciously for the building up of the City of God: Holy Mother Church and Christian society. Prof. Salazar and General Franco provide marvellous and striking examples of this. Thanks to their devotion to Our Lady of Fatima and the public consecration of their countries to

her Immaculate Heart, they not only received her special protection for their own spiritual lives and even for their temporal lives (they were both miraculously saved from attempts on their lives), but they also obtained, through Our Lady, peace, order and prosperity throughout their countries. Another even more striking example is Pope Pius XII: as long as he was the “Fatima Pope”, his pontificate was outstanding in its wise government of the Church, prosperous propagation of the Catholic Faith in the missionary countries, multiplication of priestly and religious vocations, vigorous defence of the Catholic Faith and morals against all kind of enemies outside and inside the Church. The crown of the special favour shown by the Immaculate Heart of Mary to Pius XII was an unheard of deepening of the mysteries of the Faith, morality and discipline in the Church (through Pius XII’s marvellous encyclicals and messages) and the grace of proclaiming a dogma, and a dogma concerning the Blessed Virgin Mary, with the highest expression of Papal authority and dignity.

4. Our Lady Establishes a Christian World Order

Certainly the first goal and fruit of these triumphal events during almost 50 years is the conversion and sanctification of innumerable souls. However, it is easy to observe that She never limits herself only to the individual or private sphere. All Fatima events in all countries have a public and social effect: the re-establishment of the public Christian order called *christianitas* — Christendom: institutions become Catholic again and recognize as their foundation the Commandments of God and the social Kingship of Our Lord Jesus Christ. Visibly Our Lady insists on the importance and necessity of the public recognition of the sovereign authority of Jesus Christ in all domains. Only if all departments of human life are impregnated by God’s laws and based on the sole Truth, which is Christ himself and

the grace of God, do people live in a healthy and prosperous atmosphere which provides them with stability and perseverance in their efforts to avoid evil and accomplish good.

This is confirmed in an extraordinary manner by the miracle of the doves which accompanied Our Lady's Statue in many places in the world. Although the missionary Virgin pours out her graces everywhere, the doves of peace which mysteriously accompany her in a Christian land could no longer follow their Queen in heretical and pagan countries. Undoubtedly this is to show us that only in Christendom, where there is a true faith in the Most Holy Trinity, where the reign of Jesus Christ and his divine Mother are officially recognized, can the Immaculate Mediatrix dispense the divine gift of peace to nations, as their true Queen. This true peace cannot be experienced by any country as long as it remains under the yoke of error and discord.

5. Mother of Mercy

There are two sorts of graces that the Holy Ghost unceasingly sends to us through the Immaculate Heart of Mary: graces of conversion and of sanctification. Through conversion, She draws us out of the perdition of sin and loosens the shackles of the devil, whose head She continually crushes. Through sanctification, She gradually leads the soul closer and closer to God and unites it more fully with him.

Here we see a most remarkable feature of divine love, which assigns to Mary a special role in bringing the lost son back home to the father: "God is merciful, infinitely merciful, but He is also just, infinitely just — so much so that He cannot tolerate even the slightest sin and has to demand full reparation for it. The one who distributes the infinite merits of the Precious Blood of Jesus, which washes sins away, is the personified Divine Mercy in the person of the Immaculata. That is

why we rightly call her the Refuge of Sinners, of all sinners, even though their sins are very serious and very numerous. Even when it might seem to them that there is no more mercy left for them ... She is still the Mother of Mercy, and therefore She hastens, even when She is not called, to the place where the greatest misery prevails in souls. Once She has entered a soul, even if it is as miserable as can be and befouled with sins and vices, She does not allow such a soul to perish, but begs for it the graces of light for the understanding and strength for the will, so that it might come to its senses and get up again. As the Mediatrix of all graces, She cannot and will not obtain the grace of conversion only occasionally, here and there; rather, She wants to give rebirth to all souls" (Saint Maximilian Kolbe).

The whole history of Fatima is full of examples of this "intercessory omnipotence" of Mary, beginning with the spectacular conversions of unbelievers and Freemasons after the miracle of the sun on the 13th of October 1917. Indeed, the words of Saint Maximilian find here a perfect concrete application: "All conversions start with the Mediatrix of all graces.... All saints, one could say, are a work of the Most Blessed Virgin Mary.... If all souls were able to express themselves, they would produce countless thick volumes giving testimony to the working of the Immaculata, the loving Mother of the souls redeemed by the Most Precious Blood of her Divine Son."

Theology distinguishes between sanctifying grace and actual graces. One particular type of the latter sort is preparatory grace (*gratia praeveniens*). Before we attain a state of friendship with God through sanctifying grace, which is the life of God in us, God sends to us in our misery graces that prepare the soul for the coming of God into it. If these prevenient graces did not exist, we would never be capable of accepting divine life within us. And this is precisely the role of the Immaculata. By her prayers She obtains graces for souls who do not yet possess sanctifying grace; through her we receive prevenient and preparatory graces.

This special love of the Blessed Mother for poor sinners, which we can marvel at in all the above-mentioned Fatima events, is not just a consequence of her mediation of graces; rather, it involves something else that is very special, which is perhaps the most profound reason why God willed to come to us in precisely this manner, through Mary and only through her. God loves us with an unbounded love and wants to do all that He can to lead us to eternal happiness. But man, who is burdened with sins, may fear to approach the throne of God. God is light and there is no darkness in him. Darkness cannot exist in his presence. The sinner, however, is full of darkness, full of filth. God's majesty and infinite holiness cannot exist side-by-side with contradiction, rebellion and denial, namely with sin. That is why sin must be condemned. Christ came into the world to pay for our sins. And despite this act of love, man goes on sinning, participates in the scourging and crucifixion of Christ as the executioners did. Therefore, "in order that the soul might not lose hope out of fear of God's justice, which sin has offended, God sends the personification of his love, the Spouse of the Spirit of maternal love, the Immaculata, who is all-beautiful, spotless, and yet a daughter of man, a sister of human beings. He entrusts to her the administration of his mercy with respect to souls. It is similar in our earthly families: in a family, the father often rejoices when the mother, by her intercession, holds back his hand from punishing the child, for then justice is satisfied and mercy can also be displayed. Likewise, our heavenly Father, so as not to punish us, gives us a spiritual Mother, whose intercession He cannot resist" (Saint Maximilian Kolbe).

Imagine a child that has been very bad and vicious and perhaps has committed many crimes and is rejected by the whole world; would his mother, if she was a good mother, ever disown her child? Wouldn't she beg God all her life long for his conversion, like St. Monica did for her son St. Augustine? And at the slightest sign of remorse in the child, wouldn't she hasten to demonstrate her motherly love for him?

And if the child in his despair cried, "Mother", could her heart ever manage to remain deaf to such a cry for help? Who would ever be afraid to go to his mother? Here, though, we have not just any mother, but rather the best of all mothers, whose very nature it is to be the **Mother of Mercy**. But why did God, in setting out to find sinful man who was lost, decide to give this, his most beautiful and magnificent divine attribute, to a weak creature, to a woman? In order to make the way easy for us, so as to touch our inmost depths, to show us how much He loves us, that He even renounces, as it were, this jewel from his divine crown and so does absolutely everything possible to save us. This is what St. Bernard meant when he wrote: "Why should man hesitate to approach Mary in his weakness? There is nothing stern, nothing terrible about her. Everything about her is kindness, sweetness, gentleness and mercy. Therefore give thanks to him, who providentially gave you such a Mediatrix....".

And that leads us to the most profound reason why God entrusted to her the entire "order of mercy". Divine Mercy is his loving condescension to the little one, to the insignificant, to our nothingness, to our essential weakness and (after the Fall) to our misery. God wills to show this, his mercy, to the world and for this He chooses Our Lady, and specially Our Lady of Fatima whose whole occupation till the end of world is to be MOTHER OF MERCY, mother of God's Love towards poor sinners, with a mercy that wishes to save, heal, restore and redeem.

This Mercy of God shines forth very specially, when She answers so generously even to our reluctant, lazy and ridiculous gestures. Even if someone gives only a partial and reluctant response, Our Lady always hears him, helps him and gives him immense graces. We can go even further, even if somebody gives her only his little finger, She will never let herself be outdone in generosity. That is the reason why so many graces came from the important consecration of the world by Pope Pius XII to the Immaculate Heart of Mary, even though he

did not accomplish exactly what Our Lady asked for in Tuy. This is also the reason why such outstanding and unique graces are given to those who piously attend the great manifestation of the visits of the Pilgrim Statue, even when they have lived for many years in sin and religious indifference.

If then Our Lady dispenses God's graces so immensely, if She finds somebody to do at least "something", what is to be said, if we strive to accomplish her requests completely?

6. Fruits of the Fatima World Event

Increase of Faith

A half century of endless miraculous events throughout the world associated with the pilgrimage of the statue of Our Lady of Fatima and devotion to her Immaculate Heart must impart to us a deep conviction: Fatima is not a mere historical fact which took place one hundred years ago; it is a permanent source of grace. Mary has given us striking proof that anyone who does not abandon her, She will never abandon.

Heaven knows that the latter times will witness an increasing crisis of faith in the world. Both in Fatima and in all the manifestations linked with Fatima, Our Lady multiplies her miraculous interventions and overwhelming proofs of her powerful and "almighty" intercession to strengthen us to overcome our doubts and weakness. She knows that without strong motivation no one can persevere in these dangerous times of great tribulations foretold by Our Lord. Our motivation can be strengthened by thousands of historical events which prove the extraordinary role of the Immaculate Heart in our times.

In this sense Fatima is an important apologetic tool: nowhere in the twentieth century can we find so much unexpected, universal,

and visible evidence of a supernatural influence on souls, families, societies, countries, and in the Church. How many people found their way to the Catholic Church because they personally witnessed or heard of the great devotion in honour of Our Lady of Fatima!

Confidence

Conviction generates confidence and trust. Perhaps the worst plague of our times is a sense of hopelessness and despair brought on by so many attacks of the enemy, but more even by our own weakness and cowardice. Now, one of the first graces testified by the countless pilgrims who gathered at her feet is an experience of consolation, a return of peace to their hearts and confidence towards their heavenly Mother. We can imagine the objection of some who might say that Our Lady will certainly assist God's faithful servants, but not weaklings or the negligent and lazy. In answer to this, we have witnessed above how even a little good will, the willingness to do "something" is sufficient to draw down her motherly love and gracious help.

We should never be discouraged because of our failures, our reluctance, our laziness or other shortcomings. Despite these infidelities we should be thankful to her that She accepts our empty gestures of good will and weak efforts and yet She overwhelms us with unexpected graces. All that we must do is appreciate her tremendous mercy and motherly love, and in return double our efforts to do God's will.

We must make these truths known to other poor discouraged sinners. It is because many Catholic faithful imagine that they are unable to live according to the law of Our Lord that they abandon the practice of a Catholic life. It is for them that the world has witnessed the miraculous events of the fifty years following Fatima, such graces as were given to poor sinners and the devout alike, to encourage all to do what they can to come closer to God, even if in the beginning they

make only minimal efforts. These will experience for their part Our Lady's motherly answer.

Holiness

Our Lady works with very little to lead her faithful servants to holiness. Now, someone could object that in the case of the three seers of Fatima, they had seen Our Lady herself, they saw Heaven and Hell, and therefore it is no wonder that they changed so dramatically. But we? We still have the testimony of others, and the events themselves are a wonderful proof of God's love. We may not be able to witness the interior transformation of grace in the hearts of the faithful, but there are objective signs of grace leading people to new levels of holiness. In Marian movements, there have been outstanding men and women who have co-operated with God's grace to yield enormous spiritual fruits in their lives, together with an exemplary spiritual life, such as Bishop Fulton Sheen or in our own days John Vennari. Another sign of grace present in our lives is the call to the religious life or priesthood, in which one embraces the state of perfection and self-immolation. The multiplication of vocations in any age is always proof of an increase of the spiritual life among the people and an earnest desire for holiness. And these indications of grace are precisely the effects which were seen with the passage of the Fatima Virgin.



António de Oliveira Salazar, Prime Minister of Portugal from 1932 to 1968, kissing the bishop's ring



Pope Pius XII



The image registers a pilgrimage to the Cova of Iria on the 13th of October 1929



*Pope Pius XII
with Our Lady of Fatima*



Fr. Joaquin Alonso



Cardinal Josef Mindszenty



John Haeffert, co-founder of the Blue Army



Leopold Figl, the Chancellor of Austria

CHAPTER TWO

Fatima Despised

Up to 1952, Popes and faithful heeded the message of Fatima and attempted, to a degree, to implement its practical requests. Pius XII especially propagated the message of Fatima by consecrating the world to the Immaculate Heart of Mary in 1942 and by crowning the statue of Our Lady of Fatima in 1946.

After that time, however, despite the overwhelming evidence for the truth of the apparitions of Our Lady at Fatima and the proven reliability of the witnesses, a radical change occurred which led Rome to ignore and sometimes even expressly reject the most essential points of the message of Fatima.

This introduced into the history of Fatima a new and important development: the simple and unambiguous message of Our Lady — so full of love and mercy — became a stumbling block and a sign of contradiction not only for the declared enemies of God and the Church, but also for faithful Catholics and some of the highest members of the Church's hierarchy. What happened?

1. The Turning Point — Pope Pius XII — Fr. Dhanis' Thesis — Fatima I and Fatima II

The most important figure in the campaign to discredit Fatima was Father E. Dhanis. He was a Jesuit and a professor of theology. He initially taught at Louvain in Belgium, before he was assigned to teach at the Gregorian University in Rome, where he was appointed rector in 1962. Fr. Dhanis was one of the authors of the infamous and heretical Dutch Catechism. At the time of the Second Vatican Council, he was made the principal consultant regarding Fatima. The theological commentary on Fatima, put out by Rome in the year 2000, depends mainly on him.

Dhanis made a famous distinction between the apparitions which took place in 1917, which he refers to as Fatima I, and the information provided later about Fatima by Sister Lucia, in addition to new messages she received from Our Lord and Our Lady, all of which he calls Fatima II. For Dhanis, Fatima I is authentic, while Fatima II is a complete fabrication, including the three secrets.

Fr. Dhanis accepts some of the events of 1917, yet he refuses to believe in certain key elements which do not conform to his Modernist theological filter. For instance, he only considered the messages which called for prayer and penance to be true: all the other messages were just figments of the children's imaginations. For example, the vision of Hell was "...an exaggerated medieval representation of the pains of Hell. The seers received an intense understanding of the horror of sin and of damnation, and this knowledge imprinted a vision little by little upon their imaginations." Fr. Dhanis went through all of the apparitions in this way, discounting whatever did not appeal to his theological taste.

When he presented his analysis about Fatima in 1945, all competent specialists on Fatima categorically refuted his theories, first Father Jongen, then Father Louis da Fonseca SI. The bishop of Leiria suggested that Fr. Dhanis meet with Sr. Lucia in person and that he consult the documents, investigations, and testimonies of Fatima, but Fr. Dhanis always refused to follow up on those invitations until the day he died

in 1970. A complete refutation of Father Dhanis' theses can be found in the First Volume of Fr. Michel de la Trinité "The whole Truth about Fatima", pages 426–526.

In 1952, Pope Pius XII entrusted Fr. J. Schweigl with the charge of interviewing Sr. Lucia, especially on the subject of the Third Secret. Fr. Schweigl delivered his report of Sr. Lucia's responses to his questions to the Holy Office, but that report was never made public. At around the same time Pius XII began to change his position towards Fatima and he practically never spoke of Fatima again. We do not know the exact reason for such a radical change, but we can however advance some important hints: in 1949 the Fr. Augustin Bea became the confessor of Pius XII. As Cardinal he became one of the leaders of the progressist wing during the II Vatican Council. At around the same time a change of attitude of Pius XII is to be noticed concerning the doctrine about Our Lady and her role in the work of salvation. Yet in his encyclical *Mystici Corporis* in 1943 he presents Our Lady as Co-redemptrix, as the New Eve and Mediatrix of all graces. Since 1950 he avoids these terms and insists more on her power of intercession. Father Bea had already a very ecumenical attitude towards the Protestants, and certainly wanted to please them. Maybe his influence on the Pope could have provoked this change of attitude.

Cardinal Ottaviani personally interviewed Sr. Lucia in 1955. Shortly afterwards, Rome issued censures limiting Sr. Lucia's freedom to communicate. In 1957, Rome asked for a copy of all the secrets revealed at Fatima from Sr. Lucia and, most of all, the envelope containing the Third Secret itself. While the other secrets which Sr. Lucia had confided to Rome were kept in the archives of the Holy Office, the Third Secret itself was placed in a padlocked box on the personal desk of the Pope, in his room.

Pope John XXIII informed himself of the contents of the Third Secret and yet he never spoke of it publicly, even though it was already 1960 and Our Lady had requested that the Secret be made public. The Vatican categorically refused its publication up till the year 2000. Meanwhile, Sr. Lucia had received strict orders not to receive any visitors unless it was a prelate authorized by Rome. John XXIII himself never spoke of the apparitions of Fatima or the message of Our Lady, nor of the consecration of Russia and the devotion of reparation on first Saturdays.

Pope Paul VI read the Third Secret five days after his election, but he never spoke of it publicly. Although he was the first pope to make a pilgrimage to Fatima in 1967, he only visited for a few hours without visiting the shrines of the apparitions, and he declined to speak with Sr. Lucia, even though it had been required that she be present. The Pope likewise refused to consecrate Russia to the Immaculate Heart of Mary, contenting himself instead with offering the human race to Mary at the close of the third session of Vatican II.

2. Vatican II: At Odds with Fatima

Such a response to Fatima on the part of Rome did not take place with the apparitions at Lourdes or any of the other apparitions of Our Lady. There must be something grave that motivated the tremendous efforts, from 1952 onwards, to neutralize and even silence Fatima's message. If we compare the spirit of the Second Vatican Council with the most important aspects of Fatima's message, we can perhaps discover a strong reason for consigning Fatima to oblivion.

Hell

The reality of Hell was not an object of any discussion at the Council though it remained an article of the "dogmas of the Faith"; in fact, in

all of the conciliar decrees, the word 'Hell' does not appear even once. At the time of the Council, errors regarding the "ultimate salvation of all men" and of a Hell which is empty or at least nearly empty were widespread among theologians and a great number of clergy. But at Fatima Our Lady had shown the children the eternal fires of Hell. Afterwards, Jacinta could not stop thinking about the reality of Hell, and she offered many sacrifices for sinners that they might not be damned. Sr. Lucia often returned to the subject of Hell, either in her memoirs or in her correspondence. For example, she said: "Do not be surprised if I talk to you about Hell. It is a truth which is necessary to remember very much at the present time, because it is often forgotten: there is a mad rush of souls falling into Hell."

By contrast, in the years following Vatican II, the reality of Hell almost completely vanished from catechetical teaching and likewise from the Church's magisterium. Where can we find in the documents of the conciliar Church even an echo of the entreaty of Our Lady at Fatima: "Many souls go to Hell because there is no one to pray and sacrifice for them!"?

Devotion to the Immaculate Heart of Mary

Devotion to the Immaculate Heart of Mary was likewise eliminated from the religious practice of the Church from the time of Pope John XXIII. His "pastoral" Council never discussed devotion to the Immaculate Heart, and this title of Our Lady would not appear in the conciliar texts. The rationale could not be more obvious: this devotion is entirely noncompliant with the new trends of ecumenism.

The Council could hardly approve of a devotion making reparation for sins committed against the Immaculate Heart of Mary and at the same time make room for the spiritual "values" found in all religions of the world, which largely deny Our Lady's Immaculate Conception, her perpetual virginity, and her Divine Maternity. The liturgical reform took the same direction. Following the new logic, the feast of the

Immaculate Heart was reduced in the new missal promulgated in 1969 from second class rank to a simple commemoration.

The Rosary

There is not a single mention of the Rosary in the decrees of the Council. When the Council was in session, many Council Fathers requested that the Rosary be referred to as being among the prayers of the Church, appearing in the list of practices and exercises of piety spoken of in no. 67 of *Lumen Gentium*. The request was turned down.

Mediation of the Blessed Virgin

The Council passed over in silence another essential point of Fatima's theology: the powerful role of mediation of the Blessed Virgin Mary. The message of Fatima states that God wills to give the world peace only through her mediation, and yet from the time of the Council to this day according to our knowledge, none of the efforts of the Vatican to work for peace have ever invoked the Blessed Virgin. Despite the request of approximately 300 Council Fathers for the dogmatic proclamation of Mary Mediatrix of all graces, not only was this proposition rejected by the majority of the remaining 2,100 Council Fathers, but the beautiful text proposed by the preparatory commission on the role of the Blessed Virgin in the economy of salvation was also summarily dismissed. Without any further reflection, more than 100 years of studies in Mariology were sacrificed on the altar of ecumenism, for it was known that the Protestant theologians observing the Council had threatened to leave if the original schema was considered.

Condemnation of Communism

The Council was criminally mute on the issue of Communism, one of the most horrifying scourges of the 20th century. Neither in the conciliar decrees nor in the analytical index of the Council documents do the words *communism* or *socialism* appear. Of the Council Fathers,

334 submitted a petition for the condemnation of communism, but this petition was turned down. In refusing to condemn the errors which the message of Fatima sought to remedy, the Council deliberately disregarded Fatima's crucial message.

The Conversion of Sinners

Expressions such as the "conversion of sinners" and the "salvation of sinners" are not to be found in the documents of the Council. One searches in vain for a single phrase recalling the need for the conversion of sinners, a necessity which appears many times in the message of Our Lady at Fatima. Although the council acknowledged that man labours under weakness and sin, there is no reminder that prayers and sacrifices can help him save his soul. On the contrary, the Council seemed to invite men to search out the truth each in his own way, so that the fundamental issue of Fatima was never confronted at the Council. Since then, the very notion of sin has been progressively mitigated, to the point of disappearing almost completely from the Church's teaching, a development tantamount to abandoning the objective reality of sin's punishment, Hell itself.

The Consecration of Russia

Finally, the unequivocal request of the Blessed Virgin to consecrate Russia to her Immaculate Heart was altogether brushed aside by the Council despite the petition of many Council Fathers, because the religious consecration of a nation stood in direct opposition to conciliar themes of religious liberty, secularism, and ecumenism.

In the end, all the points of the message of the 13th of July 1917 at Fatima were entirely disregarded in the discussions of the Second Vatican Council. At every opportunity, the Council took a diametrically opposite position to that of Fatima, either because the commissions or the majority of the Fathers contested the requests of Our Lady. Conse-

quently, Vatican II was opposed to Fatima just as it was opposed to the Church's magisterium in the Syllabus of Errors. From whence comes this desire to forget Fatima — so adamant that the miracle of the sun itself is never spoken of — unless the reason be that the very spirit of the Council is opposed to Fatima.

Conclusion

The message of Fatima stands in conflict with the novel spirit of the Council. Adherents of Fatima are regarded in the same way as those who oppose the Conciliar movement, manifested especially through ecumenism and the *Novus Ordo* Missae: they must be neutralized or eliminated. Currently there are two kinds of modernists: those who reject the Church's tradition and those who try to amalgamate tradition with the Conciliar changes. In the same way, we observe two behaviours towards Fatima: either open hostility or an effort to "integrate" Fatima with the Conciliar orientation. Both positions and both instances are powerful blows aimed against the truth. The second position of "integration" is the more dangerous one. In the case of Fatima, "integration" is a devilish operation disguised as an angel of light, because proponents of modernism appear to be devotees of Fatima at the same time that they empty the Fatima message of its essential import — its heart and soul — only keeping its exterior appearance.

3. Rome Against Fatima

Ever since Fr. Dhanis' thesis was accepted in Rome and indeed throughout the whole world since Vatican II, there have been the above-mentioned two different behaviours regarding Fatima: Conservatives within the Church have continued to appreciate Fatima as an important place of pilgrimage, and they support Fatima's

message in many of its points, but even these good people have not known the precise meaning of the message in its entirety, and they have passively accepted the direction of a Church leadership which brings them to neglect and finally to forget the most important points.

A typical example of this is Pope John-Paul II, who had a reputation for having a great devotion to Our Lady, though he attached little significance to the message of Fatima. For example, he spoke of a consecration to the Blessed Virgin in preparation for the Marian Year in his encyclical *Redemptoris Mater*, but he did not speak of devotion to the Immaculate Heart of Mary as such, nor of the devotion of reparation on first Saturdays, nor of the need to pray for the conversion of sinners and make reparation for the outrages committed against the Immaculate Heart of Mary. After the attempt to assassinate him on the 13th of May 1981 in Rome, John-Paul II changed his opinion of Fatima, saying that his life had been spared by Our Lady. He consecrated the world twice to the Mother of all men and all peoples, but he still refused to consecrate Russia specifically to the Immaculate Heart of Mary. He also consequently beatified Francisco and Jacinta but continued to maintain the censures which had silenced Sr. Lucia, even after the Vatican released the Third Secret of Fatima — according to him — on the 26th of June 2000 (cf. Chapter Four).

Standing in apparent opposition to this conservative approach, the liberal and so-called progressive side of the Church has disregarded all but the non-essential and secondary aspects of Fatima, while introducing measures which are in direct contradiction to Our Lady's message. This can be seen easily at Fatima itself where everything — architecture, processions, meetings, pilgrimages, prayers, music, and liturgy — is given an ecumenical dressing.

Even though both the conservatives and the liberals ignore and even reject the essential message of Fatima, authorities are still confronted

with the fact that every year millions of pilgrims converge on the sanctuary of Fatima where an enormous moral authority continues to be exerted. To counteract this and to make Fatima acceptable to the Conciliar orientation, Church authorities have established a very clear strategy, *i.e.*, suppress the essential message while restraining what remains of the message within Conciliar boundaries. Whatever is not acceptable must be re-defined and adapted to the new message of Vatican II.

To achieve this goal the following tactics have been employed:

1. Silence: those parts of the message which are undesirable and cannot be redefined by Vatican II are not to be mentioned in speech, in writing, or in religious practice. With time, people forget the rest and future generations will be ignorant of the full message of Fatima. The way in which the mystery of Hell has been shrouded in silence is a very telling example.

2. Emphasis on secondary and external points of the message: there is an abundance of statues, processions, and promotion of that part of Fatima which poses no problem to the new agenda, such as the promotion of peace and the example of the child-visionaries as examples of love of neighbour.

3. Modification and manipulation of the essential message: for example, the intention of working for the conversion of sinners is turned into praying for a spirit of universal love and tolerance, the Rosary “weapon” is transformed into a “Biblical meditation” in the spirit of John-Paul II’s new conception and mysteries of the Rosary, and the conversion of Russia is exchanged with the need to simply overcome the abusive Stalinist regime, which was considered abolished in 1989.

With the success of these strategies, only two stumbling blocks remain: the actual consecration of Russia and the complete third Secret. For these, visibly much more forceful means have to be employed, because these two points are essential to the mystery of Fatima. The

necessary strategies for these matters need special consideration, and we will turn to them in the chapters which follow.

4. The Sacred Heart of Jesus, The Immaculate Heart of Mary Both Despised

In the message of Fatima we find an important comparison, which should move us profoundly: she alludes to the apparitions of the Sacred Heart to Saint Mary Margaret Alacoque. On the 17th of June 1689, Our Lord said: “Make it known to the eldest son of My Sacred Heart, that just as his temporal birth was obtained by devotion to the merits of My Holy Infancy, in the same way he will obtain his birth into grace and eternal glory by the consecration which he himself will make to My Adorable Heart, which wishes to triumph over his own, and through his efforts, triumph over the great ones of the earth as well. It wishes to reign in his palace, to be painted on his standards and engraved on his arms to make them victorious over his enemies, bringing these haughty and proud people to their knees before him to make him triumphant over all the enemies of Holy Church”.

In a letter of the 28th of August 1689 are mentioned with more precision the immense graces the king would receive if he answers the request of the Sacred Heart. The Jesuit order had been specially chosen to spread the devotion to him, and pass on his great designs to the king. If it fulfilled this mission, the Order would receive graces and blessings in return; implying that in the contrary case, it would be chastised.

The king of France refused, and since this very refusal his reign began to decline, and after his death France underwent horrible trials from without and within: the philosophers of the illumination era, the foundation and propagation of Freemasonry throughout the 18th century. On the 17th of June 1789, exactly one century after the

request of the Sacred Heart, the French revolution broke out. The king was made prisoner and decapitated 3 years later.

In a revelation to Sr. Lucia in 1931, Our Lord deplored: "Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My request, they will follow him into misfortune. It will never be too late to have recourse to Jesus and Mary". It is a terribly prophecy: by their lack of docility to Heaven's voice, the Sovereign Pontiffs today, like the Kings of France two centuries ago, will draw down "misfortune" upon themselves, also upon the Church and on Christendom, which is assailed on every side by the unchained forces of the "adversary".

COMMENTARY

1. Why the Hostility Towards Fatima?

The contradiction between the message of Our Lady of Fatima and the new orientation in the Church since Vatican II is striking. Whatever the "Spirit of the Council" emphasizes and exalts, is condemned by Our Lady (ecumenism, religious liberty, collegialism); whatever the Council despises and ignores, is emphasized and exalted by Our Lady (social Kingship of Our Lord, role of Our Lady as Mediatrix of all graces, importance of penance, atonement, reparation for sins).

In 1907 Saint Pius X had condemned modernism and removed all modernists from any influential positions in the Church. During the pontificate of Pope Pius XI modernist theologians little by little regained influence especially in the liturgical and exegetic movement. Pope Pius XII complained that the neo-modernists had already infiltrated the Church everywhere. In 1950 he condemned them again in his encyclical *Humani Generis*. Many of them were

removed from their positions as professors and their theological theories condemned like Pierre Teilhard de Chardin SI, Henri de Lubac SI, Karl Rahner SI, Yves Congar OP *etc.* Many others, however, remained and continued discretely to reintroduce modernist ideas especially into the seminaries and amongst the youth. One of them, Fr. Dhanis SI, was the first to attack the message of Fatima in 1944–1945. At that time, Pius XII rejected energetically these theses which spread quite rapidly amongst those who were influenced by neo-modernist ideas.

1952 marks the tragic change in Rome concerning Fatima. At this time, Fr. Dhanis was already the rector of the Gregorian University in Rome, the modernist Cardinal Bea was the confessor of Pius XII, the adepts of neo-modernism regained, day after day the key positions in the Church. Pius XII, who on one hand fought against neo-modernism was however on the other influenced by them. His increasing reserve towards Fatima goes hand in hand with the increasing power of the progressists in Rome.

The two goals of the modernists were:

1. to fight against traditional theology and against the old-fashioned Christian order (which concentrates on supernatural life, the salvation of souls, the understanding of human life as a preparation for eternity, the spiritual warfare between Heaven and Hell, God and the devil *etc.*), and

2. to promote their own ideas which they praise as modern, up to date, fitting for our world (which emphasizes the efforts for happiness in this world, the fraternal union of all people, the value of individual freedom *etc.*). Already Bl. Pius IX, but also St. Pius X and Pius XII had warned that the principal theses of the modernists come from the liberalism of the 18th century promoted and spread particularly by Freemasonry, and all denounced such theses.

Our Lady in Fatima warned earlier about the “errors of Russia” and we have seen in Chapter 1 that the whole Fatima movement during 50 years after the apparitions was a continuous victory of Our Lady against the Communists, Freemasons and Heretics in all places visited by her Pilgrim Statue.

However, when the modernist theses were finally received by the Hierarchy of the Church during the Second Vatican Council, it became clear that the voice of Our Lady of Fatima had to be silenced as well as all other voices of bishops and priests who would not accept the reforms issued by this Council. Therefore, after the Council a regular persecution of Catholic Tradition was launched during 40 years. It is interesting and important to realize that Fatima was also severely censored and its essential message (refusal to reveal the Third Secret, Sr. Lucia completely silenced, the main contents of Fatima buried *etc.*) equally rejected with the employment of similar means: rejection and / or assimilation.

The first victim of the modernist attack was Our Lady herself: first her message was distorted and derided; during the Second Vatican Council She was ignored and her dignity degraded through the refusal to mention her privileges and her role in the Church as Mediatrix, Corredemptrix, spiritual Mother and universal Queen. After her came the despising and condemnation of her faithful children who by all means wanted to remain faithful to Catholic Tradition. Therefore, nobody should be astonished by such treatment: if they have done it with Our Lady, they may do it with everyone and everything in the Church. On the contrary, it should be an honour for the faithful children to surround their rejected and sorrowful Mother and participate in her sufferings and abjection. On the other hand, Our Lady of Fatima is like the mother of the Maccabees, the heavenly consolation of all her children. As She was the source of strength and consolation for St. Mary Magdalene and St. John at the foot of the Cross, so She never abandons all those who want to stand faithfully beneath the Cross of Our Lord.

2. Means to Eliminate Fatima — the Discernment of Spirits

The Saints and masters of spiritual life give us clear rules for the “discernment of the spirits” by which we can detect in our spiritual life what comes from God and what comes from the devil, even if he hides himself in the shape of an “angel of light”. The principle is the famous word of Saint John: “God is light, and in him is no darkness whatsoever” (1 John 1:5). Light is the love of truth, darkness avoids objectivity.

The means used by Fr. Dhanis and all his followers (including the theological commentary of the 2000 Fatima document) are the following:

a) Ignoring the objective facts

A typical way of manipulating events and history is to use the tactics of selection. Only those facts fitting one’s preconceived idea are taken into consideration, sometimes with exaggeration. Fr. Dhanis insists on the low level of education and the total ignorance of the children, as well as the fact that little children often have the tendency to exaggerate things which impress them very much (*e.g.* they must have heard in the catechism a strong and colourful description of Hell, which in their imagination they easily take as a real vision). On the other hand obvious and proved facts are ignored and neglected, *e.g.* the many witnesses of the Miracle of the sun and all the miracles of Our Lady’s Mission tours during 50 years. This way of proceeding alone would be sufficient to declare Fr. Dhanis’ thesis as not serious, lacking objectivity and love of truth.

b) Ignoring the sources of knowledge

Fr. Dhanis was often invited to speak personally with Sr. Lucia herself, with the most outstanding and renowned specialists of Fatima, or at least to consult the archives in Fatima, which he never

did. Equally Popes Paul VI and John-Paul II didn't want to speak with Sr. Lucia. They had much time for ecumenical meetings in Fatima, but didn't accept the request of Sr. Lucia to speak personally with them. This way of proceeding again shows lack of interest in the truth. In historical research there is nothing so important and valuable as to reach the sources of the events (eye witnesses, archives containing first-hand documents of the history of the apparitions).

c) Ignoring the Supernatural

The guiding principle in the hostile attitude of Rome against Fatima is naturalism. Naturalism cannot accept a heavenly intervention which can influence the children and assist them with special graces, making them perfect and truthful witnesses and instruments of the message of Heaven. These graces are: to remember exactly the apparitions, the truthfulness of their accounts, the suspending of the wounds of original sin (lack of memory, influence of own fantasy, false judgements), the elevation of the little ones to a much higher level than they are by pure nature (little children).

Furthermore, naturalism considers all miraculous interventions (miracles, visions, revelations) from Heaven as suspect and tries to find, at any price, a natural explanation: the visions are products of imaginations, strong emotions and other subconscious reasons; the miracles are effects of hallucinations and other psychological effects produced by big gatherings of people *etc.* The same naturalism questions the objective reality of the miracles of Our Lord interpreting them as the expression of the strong emotions and feelings of the apostles.

Finally, naturalism refuses to accept any spiritual and deeper interpretation of events and words, but reduces everything to mere natural and psychological reasons. For example, Jacinta's reaction to the vision of Hell was the great desire to save the poor sinners. The naturalist interpretation states that little girls have a natural incli-

nation to have pity on sick or suffering beings, be it human beings or animals (cats, dogs, horses, birds *etc.*). The 'love for sinners' is only a transposition of such natural feelings to Jacinta's imagination of poor sinners suffering the pains of hell.

d) Repeating arguments without verification (because from an illustrious theologian)

Many books, articles and documents have been written about Fatima in the spirit of Fr. Dhanis. More or less they repeat his theses almost as a revealed truth. Nobody takes the time to go and verify. Before the death of Sr. Lucia nobody even made the effort to get in contact with her to hear her opinion. However, if 50 theologians and employees in the Holy See repeat the same theses, inevitably they create an atmosphere of a common opinion, as if all these different people after thorough research would have come to the same conclusion. The theses of one single person create a new mentality hostile to the authentic message of Fatima, first in Rome, afterwards in wide parts of the Church. In a similar way the modernist ideas of a handful of representatives of the "*nouvelle théologie*", with the help of the anti-catholic mass-media succeeded in creating a new atmosphere during the Second Vatican Council which had a decisive influence on the great majority of the fathers of the Council and provoked the victory of the modernist ideology within the Church.

e) Ambiguity and manipulation

Once convinced about the arguments of Fr. Dhanis, honesty would require that the hierarchs would inform the world about their opinion concerning Fatima. But visibly such an admission would discredit them in the eyes of many faithful and scandalize them. Therefore, they chose unclear and imprecise language. All sermons and documents of Popes Paul VI, John-Paul II and

Benedict XVI relating to Fatima are full of such ambiguity. This ambiguity turns into blunt manipulation, when in 1967 Paul VI orders Sr. Lucia to come to Fatima and again John-Paul II in 1982. They know about her immense moral authority and the love of many Catholics for her. By ordering her presence in Fatima at their side, everybody will believe that there is a profound union between Rome and Sr. Lucia. However, they do not allow her to speak a single word and use her presence to promote the modernist interpretation of Fatima.

This is a double abuse and lack of sincerity:

1. not believing in the veracity of Sr. Lucia's words and writings about the apparitions, they fake, before the people the contrary;
2. refusing to allow Sr. Lucia to speak, they use her presence to give the impression that she agrees with their modernist interpretations. In the next chapter we will see that this way of abusing will go even further.

Applying the 'rules of discernment of spirits', anybody can conclude without any doubt that such a way of treating Fatima cannot be the work of the Holy Ghost.

3. The Strategy of the Immaculate Heart

What is Our Lady's answer to such a treatment on the part of Rome? She appears in Fatima with her immense love as a Mother to rescue and save her beloved children in the worst times of the world, and in return She is treated by the leaders of the Church like the worst enemy to be eliminated. How does She react towards such a spiritual matricide? The answer to this question is particularly important for us: Fatima is also the revelation of Our Lady's

strategy towards the modernist hierarchy, and if we imitate her in this point we certainly will do the best in these worst times of the world for our salvation and for the survival of Holy Mother Church.

a) objective truth

Against the modernist subjectivism Our Lady presents an almost innumerable series of facts and events, testified to by an also almost innumerable number of witnesses from all countries, social classes, ages, including unbelievers and even enemies. Such an abundance of objective facts has never been seen before in the history of the world (miracle of the sun in presence of many thousands of witnesses, holiness of the seers, innumerable miracles operated in Fatima, millions of conversions thanks to Our Lady's peregrinations throughout the world and the Marian movements in the spirit of Fatima).

b) silence

On meditating about the triumph of Our Lady of Fatima in the whole world we realize a striking contrast: on the part of the people a great welcome, intense activities and events, a whole nation in movement; on the part of Our Lady — an immobile and ever silent Statue.

But there is an even more striking contrast we observe in the times when her message is despised and undermined. Her strategy is simply disconcerting! We would wish that She would crush or denunciate these dangerous attacks directed against her. She apparently does nothing! She allows Fatima (and all her other shrines in the world) to be invaded and directed by modernism. Often one can hear the objection: "How is it possible that for the past 50 years Our Lady has silently tolerated the innumerable sacrileges, ceremonies and teachings undermining the Catholic Faith, leading the faithful

into heresy, sin and apostasy? And all this at the place She has sanctified by her apparitions and countless graces for millions ever since? Does this not imply a tacit agreement on her part?"

Silence does not always mean agreement, and the best proof is Our Lord himself in his Passion, when he did not open his mouth, neither to justify himself against the false accusations nor to ask fire from Heaven to devour his enemies. The 50 years history of the worst crisis in the Church with all its aberrations, sins and blasphemies are little in comparison to the insults and sacrileges committed on Good Friday. As the latter times can be described as a "Good Friday" of the Mystical Body of Christ, is it not logical that Our Lord and Our Lady behave similarly answering with a holy and noble silence the last and final assault of the devil's armies against his Church?

In his public life Our Lord had already said everything; there was nothing any more to explain when the Passion came. In Fatima (and other apparitions before like Quito, Rue de Bac, La Salette) Our Lady had already said everything, there was nothing any more to explain when "they would not heed my requests".

Is not a noble and holy silence the best and deepest reaction towards wickedness and ridicule? When the enemy is as though almighty and without any good will, words will change nothing for the better. Noble and holy silence, however, prevents us from losing peace of heart, allows us to pray and to offer our sufferings for the enemy, keeps us united with Our Lord and Our Lady. Silence itself becomes an important sermon both to the enemy and to all misled souls: "I will not descend to the level of your arguments! I will not give credit and audience to your vociferations."

In such a way the silent Statue of Our Lady, always the same in triumph and defeat, honoured or despised, is an urgent invitation to follow her example in the terrible troubles of our times: with Our Lady let us love and adhere in silence to the everlasting and

unchangeable truth, let us have our mind silently and peacefully uplifted towards eternity, let us silently suffer the trials, humiliations, sins and blasphemy around us, but with a heart full of holy silence and heavenly peace, knowing that the loudness and blunder of this world will quickly pass. When seeing everywhere, inside and outside the Church, the “abomination of desolation”, the abandonment of the only Truth and only Life, when everything seems infiltrated and often dominated by the principles of the prince of darkness, is it not a supreme consolation for all those who are reduced to silence in these days to find Our Lady silently accompanying everywhere her suffering children and never abandoning them?

c) humility

The deepest reason for Our Lady’s silent behaviour is her humility. Everything about Fatima is humble: an unknown village in a little poor country, poor and simple children, the ways of the apparitions, finally the invisible presence of Our Lady of Fatima during her Mission tours all over the world.

As only humility vanquishes the proud serpent, the reaction of Our Lady to this wave of derision can only be humility. She answers to the unlimited humiliations and treatment without any reaction, without despising any of those who insult her. This is another strategy so far from our understanding, however it is the only ‘Christian’ one, because the whole work of our salvation is thanks to Our Lord who “humiliated himself unto death, and the death of the Cross”. How much She must have suffered because of the betrayal of Judas, the denial of Peter and the abandoning by the other apostles? How much She must suffer because of the endless betrayals, denials, abandonments in our times!

Humility is the full acceptance of the Truth! That God is everything, we are nothing; what we are and what we have, we

have from him and for him. If God doesn't give us the duty of government, we have no competence at judging others. Our Lady has not received the duty of governing the Church, but She has received the duty of Mother and Queen of all hearts: therefore in perfect humility She remains at her place. Everywhere in Fatima we realize the motherly care and love: She educates, guides, gives good counsel, warns, protects her children. As long as they follow her faithfully and heed her motherly requests, they will not lose the way to Heaven, they will keep the Truth and bring many others back to her and to her Son. On the contrary, nowhere in Fatima does She condemn or reject those who reject and despise her. She warns strongly the leaders of the Church, but never refuses to recognize their authority. Knowing the most terrible blows she would receive from the Popes themselves, everywhere in Fatima She uses the respectful title "the Holy Father".

And so the answer to the pride of the modernists should be humility: the same humility, which refuses to judge the hierarchy, will refuse to accept anything which would diminish the supreme honour and royal authority of Our Lord and Our Lady (all the liberal principles introduced into the Church, Liturgy and Christian life since Vatican II). But even this categorical refusal has to be a humble one, full of love and commiseration towards those who are in error, especially the Father of the spiritual family.

e) Mater Dolorosa

The sins and negligence of the consecrated souls hurt the Sacred Heart of Jesus the most, said Our Lord to Sr. Margaret Mary Alacoque. Similarly the longest and most horrible thorns pressed into the Immaculate Heart of Mary must be those from consecrated souls. Therefore we can conclude, that since Calvary never did Our Lady have to suffer so much from her unworthy and evil children than in our times. Her tears in Syracuse (1953)

and Akita (1973), her sadness in La Salette, Lourdes and Fatima *etc.* speak for themselves.

Until 1952 Our Lady of Fatima appeared to the world like the glorious Mother, the Immaculate Queen assumed into Heaven. Since then her Immaculate Heart appeared more and more sorrowful. Fatima is the Mother of Sorrows amongst us, rejected and abandoned by its apostles and most of the faithful. As She didn't abandon her Son dying on the Cross, so She will not abandon the Church in its agony. When those who should invite the people to convert and bring them to the Truth and the Life abandon their flock and turn towards 'fables', her suffering presence will comfort and console all those people who are misled by their pastors. Most of the simple faithful are not at all guilty because of the failures of their pastors. It's especially for them, that Our Lady accepts silently the innumerable humiliations from the part of the leaders, so that the simple people would not be deprived of her presence.

These sorrows and tears of Our Lady become the seeds of innumerable conversions. In spite of the gigantic efforts to manipulate her message, in a completely unforeseen way the people find their way back to essential truths of Our Faith which have been totally forgotten during the past 50 years. The amount of people who have found their way back to Catholic Tradition thanks to Our Lady of Fatima is beyond number.

Our task is to stand faithfully at her side beneath the Cross of Our Lord, amidst the storms of our times, to console her, to retract the thorns from her heart, faithfully fulfilling her requests.



Cardinal Alfredo Ottaviani



Cardinal Manuel Cerejeira



Picture on the left: Bishop José Alves Correia da Silva with Sister Lucia on the right; picture on the right: a photograph from Life magazine in 1949 presenting Bishop José da Silva who displays the outer envelope that he prepared containing a text of the Third Secret



Sessions of the Second Vatican Council



CHAPTER THREE

The Refusal of the Consecration of Russia

In volume II, we devoted the last chapter to the apparition of Our Lady in Tuy when She requested the consecration of Russia to her Immaculate Heart. Let us compare that request with the one of July 1917 in order to see precisely what She was asking for.

On the 13th of July 1917, She announces: *“I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays. If my requests are heeded, Russia will be converted”*. She doesn’t say “my request”, but “my requests”, that is both requests.

On the 13th of June 1929, in Tuy, Our Lady gives 4 conditions for the consecration of Russia. She requires the Pope:

1. to unite **“with all the bishops of the world”**
2. to make the consecration
3. of Russia
4. to the Immaculate Heart of Mary.

On the 13th of May 1930, Sister Lucia explains further the will of Heaven and adds 2 conditions:

5. "a solemn act of reparation and consecration of Russia to the Sacred Hearts of Jesus and Mary"

6. **"the promise that upon the ending of this persecution [the persecution of the Church by those following the errors of Russia] he will approve and recommend the practice of the reparatory devotion already described."**

1. The Partial Consecrations Performed by Various Popes

From the time that Sr. Lucia made the Second Secret known in 1942, with its request for the consecration of Russia, various Popes have performed consecrations similar to the one requested by Our Lady, while still failing to follow her precise wishes. Below is a table showing the degree to which these consecrations under Popes Pius XII, Paul VI and John-Paul II corresponded to the six requirements listed above.

Notes for table on next page

Note 1: Paul VI gave no order to the bishops. John-Paul II simply said his act was in "spiritual union" with the bishops.

Note 2: the term used during these acts was "entrust" and not "consecrate".

Note 3: the formula used by Pius XII was: "especially for the peoples who profess for you a particular devotion and among whom there was no home which would not have honoured your venerable icon." Those used by John-Paul II are: "the nations who particularly need this offering (*donatio*) and this consecration" and "the peoples from whom you are expecting the consecration and offering".

Date	The Pope	1) Order to all the Bishops	2) Consecration	3) of Russia	4) To the Immaculate Heart of Mary	5) With a Public Act of Reparation	6) Approval of the Reparatory Devotion
Oct. 1942	Pius XII	No	Yes	No (<i>Note 3</i>)	Yes	No	No
Dec. 1942	Pius XII	No	Yes	No (<i>Note 3</i>)	Yes	No	No
July 1952	Pius XII	No	Yes	Yes	Yes	No	No
Nov. 1964	Paul VI	No (<i>Note 1</i>)	No (<i>Note 2</i>)	No	No	No	No
June 1981	John-Paul II	No	No (<i>Note 2</i>)	No	No	No	No
Dec. 1981	John-Paul II	No	No (<i>Note 2</i>)	No	No	No	No
May 1982	John-Paul II	No (<i>Note 1</i>)	Yes	No (<i>Note 3</i>)	No	No	No
March 1984	John-Paul II	Yes	Yes	No (<i>Note 3</i>)	No	No	No

The common point in all of these acts is that not one of them was associated with a public act of reparation and no Pope promised to approve the communion of the first Saturdays of the month. Moreover, out of the eight acts, only five are true consecrations, and only those of Pius XII were addressed to the Immaculate Heart of Mary, and only Jean-Paul II did what he could do associate the bishops. Finally, Russia was named only once, by Pius XII in 1952. In the seven other cases, either she was not named, or only in a covert way.

In conclusion, even if these consecrations of the world were able to bear certain fruits, the consecration of Russia to the Immaculate Heart of Mary in the conditions asked for by Our Lady has not yet been made. Two facts confirm this conclusion: twenty-five years after the last consecration, the conversion of Russia promised by the Holy Virgin has still not happened; and Sister Lucia, against all opposition, affirmed up to 1989 that the consecrations made until then did not correspond to Our Lady's requests.

2. A confirmation by Sr. Lucia?

Nevertheless, in the Vatican document on Fatima of 2000, Cardinal Bertone says on the subject of the act of consecration of the 25th of March 1984: "Sister Lucia personally confirmed that this solemn and universal act of consecration corresponded to that wished for by Our Lady", quoting from a letter dated the 8th of November 1989. We have just shown that this consecration did not satisfy all the Holy Virgin's requests and that Sister Lucia had clearly affirmed this until 1989, notably because there was only a consecration of the world, without mentioning Russia and without an act of reparation.

The letter quoted by Cardinal Bertone presents several serious problems:

1. If the act of consecration performed in 1984 corresponded to what Our Lady wanted, why would Sr. Lucia have waited 5 years to give a positive response?

2. Why until 1988 she always stated the contrary, *i.e.* that the consecration had not yet been done?

3. We find in her letters written until 1982 the arguments proving the insufficiency of the consecrations accomplished: a) Russia is not mentioned; b) the consecration was done by the Pope alone and not with all bishops; c) the Immaculate Heart is not mentioned. How can Sr. Lucia now confirm that the act of consecration of 1984 was henceforth sufficient, while the same arguments she used before to prove its insufficiency apply perfectly to this act of consecration?

4. Why was Sister Lucia not allowed to comment on this personally? It is strange to prefer a letter to a spoken confirmation from Sr. Lucia herself.

5. As for the letter itself, the Vatican document produced a facsimile, but only of a single sentence, without mentioning to whom the letter was addressed. With regard to such an important question of radical change on the part of Sr. Lucia regarding the consecration of Russia, how is that the Vatican only communicated a very small extract of such an important document?

6. The Cardinal could provide only one letter for the period from 1989 until 2000. But after 1989, weren't there any other letters from Sr. Lucia confirming the fact (of the consecration accomplished according to the requests of Our Lady) to one of her relatives? If she had changed her mind after 1988, she would have surely tried to inform every one of those whom she had previously told that the consecration had not been done.

7. On the 13th of May 1991 Pope John-Paul II met with Sr. Lucia. Why did she not confirm her so-called agreement for the consecration?

8. Between 1989 and 1990 five letters were written on a computer and supposedly signed by Sister Lucia, in which it is said that the

consecration had been made. One of these is precisely that quoted by Cardinal Bertone. However, Sr. Lucia did not know how to use a computer. All the documents from her are manuscript. Why, at the age of 82, should she suddenly begin to use a computer to write her correspondence? And only five times?

9. The letter quoted by the Cardinal contains serious mistakes: it mentions a consecration of Russia by Paul VI during his pilgrimage to Fatima whereas on that day, Paul VI made no consecration. It gives as the reason why the consecrations before 1984 were insufficient the fact that the union of all the bishops was lacking. However, Sr. Lucia specified that for the consecrations of 1982, what was also missing was the mention of Russia, which also is missing from the act of 1984.

10. Why did Cardinal Bertone not have the letter authenticated by Sister Lucia during the course of his visit in April 2000?

11. Why has the Vatican never spoken before about "Sister Lucia's proof" and then suddenly present it as the definitive argument as Cardinal Bertone concludes: "This is why all discussion and any new petition is groundless".

COMMENTARY

The consecration of Russia seemed to have touched the hearts of the Popes in spite of their critical attitude towards Sr. Lucia's writings. They made immense efforts to pretend that they had accomplished the wishes of Our Lady despite the clear objective evidence that the conditions have simply not been fulfilled. Why then accomplish such an act and at the same time refuse to fulfil the conditions? Because the conditions in themselves are inadmissible for those who adhere to the "Spirit of the Council"; they are a thorn in their side; they are against their principles.

a) Concrete analysis of the requirements and why they are refused

1. Since the Second Vatican Council, the real power in the Church seems to be the Bishops' Conferences. To our knowledge there is no example of a Pope who has ignored or short circuited the Bishops' Conferences. Now, the first condition for the consecration of Russia is an act of supreme authority, an order that emphasizes the universal monarchic power of the Pope. It goes directly against the principle of Collegialism which was officially established as the model of the governance of the Church since Vatican II. To accomplish this request would mean a clear return to the traditional monarchic understanding of the Church as established by Our Lord himself, and defined as a Dogma of the Faith by the First Vatican Council.

2. The Popes after Vatican II generally avoid the term "consecration" and replace it with "entrustment", because a total surrender of oneself to Mary is considered to be an exaggeration of her role in our life. It is also against the ecumenical way which strives to diminish the difference between Catholicism and Protestantism, as for the latter, the spiritual motherhood and the royal power of Mary are impossible to accept.

3. The consecration of Russia with the clear goal to eliminate the "errors of Russia" and its "godless propaganda" does not harmonize with the pacifist mentality of the Second Vatican Council, wherein the notion of the Church on earth as a Militant Church has been practically abolished, and Catholic Life is no longer considered as a continuous spiritual fight against errors and sin, but as a 'positive striving of giving witness' and as a keeping an open mind for dialogue and tolerance. Furthermore, we have seen in Volume II that the deeper reason for the consecration of Russia is not only to overcome the Marxist "errors of Russia", but also the conversion of Russia from schism to the Catholic Faith, which is also a deadly blow against Ecumenism. Therefore, whenever there is an allusion

to Russia in the post-conciliar 'consecrations', the idea of conversion is radically suppressed.

4. In none of the consecrations do we find the public act of Reparation requested so many times by Our Lady. The act of Reparation belongs to the very essence of the devotion to her Immaculate Heart. Now, the idea of reparation recalls eternal damnation as a terrible consequence of sin and the importance of penance and conversion to avoid the fires of Hell. Today, sin is conceived only in terms of being an offense against oneself or against one's neighbor. The notion of the rights of God, the fact that those rights are offended by sin, and the need to make reparation for the offenses, are all completely lost from sight today.

If a Pope fulfils all the requirements of Our Lady, he practically abandons the whole post-conciliar orientation as a false road.

b) Insufficient consecrations

Two aspects have to be considered in these consecrations: in the measure that they come close to the demands of Our Lady, graces are given to the world. This is particularly visible with the Act of Consecration of the World by Pius XII. From this we see how generously heaven answers even an insufficient and imperfect Act on our part.

Often the argument has been given that, in the present circumstances, it would not be prudent to make the "consecration of Russia", because this would provoke the anger of that nation and so increase the discrimination and persecutions against Christians there. In his *Spiritual Exercises*, Saint Ignatius of Loyola speaks about those faithful who want to fulfil the will of God, but who find excuses and arguments to make a compromise: a little bit of the will of God, but also their own will. As a result they will do "something", but not precisely what God really wants. In the end, they effectively do very little or nothing for the Kingdom of God and their salvation.

We would have to apply the statement of Saint Louis-Marie Grignion de Montfort to those who purposely want to use these consecrations to make the people believe that the will of Heaven had been fully accomplished. He says that such people spread a false devotion to Our Lady amongst the people and refers to them as hypocritical devotees, who want “to appear to their fellow-man different from what they are”.

c) The lie

In the context of the consecration of Russia, the Roman authorities go further than the above-mentioned ambiguities, tendentious selections of texts, and manipulation of people and events. Their opposition to Fatima extends so far as to have recourse to the immorality of a double lie: the statement that, according to Sr. Lucia “The consecration is done according to the will of Heaven”, and the presentation of fake letters as writings of Sr. Lucia. The statement puts Sr. Lucia in flagrant contradiction with herself, as, up to 1989, she always and in all circumstances repeated the above-mentioned conditions as essential for the validity of this consecration. Then, suddenly, in 1989, she supposedly considers the consecrations as fully accomplished, though their failure to fulfil the conditions remained exactly the same. In other words, the statement implicitly accuses Sr. Lucia of being either a notorious liar or a mentally disordered person. Furthermore, from the last above mentioned arguments (8–11) we can conclude, that the quoted letter cannot be authentic. Such a use of letters to prove one’s theory need not be examined, as both from the historical and the moral point of view such procedures disqualify themselves entirely.

The question that faces us is the following: How can the highest representatives from the ‘seat of truth’ reduce themselves to using such duplicitous means?

We must not judge them, but we have to ask ourselves with anxiety what Our Lady wants to teach us through such pitiful moral conflict. Once you enter into the system of the enemy, the day comes when “the father of lies” reveals himself. In other words, once you renounce the sincere seeking of objective truth and trust only in your own intelligence, you fall more and more into blindness. The first moral principle to be overthrown is “the end can never justify the means”! Even if you have a good goal to achieve, you are never allowed to use immoral means to obtain your goal. Even if the modernists are convinced that Fatima is an illusion and that many of Sr. Lucia’s statements are not true, they nonetheless do not have the right to use immoral means to achieve their goals.

Another thing is that lies always bring you into contradiction. This is very visible here: If they think that Lucia is a victim of her illusions and ‘visions’ throughout, and all that she said is to be “handled with care and not taken literally”, including this consecration, why then not say so frankly and honestly, instead of covering the whole issue with lies? They cannot say it, because of the innumerable historical facts and the marvellous effects of Fatima, and because they would scandalize the whole Catholic world. What cannot be eliminated has to be definitively silenced. How? By declaring that now “all is accomplished and the Fatima event belongs to the past”.

Is not the definition of modernism the idea that the past belongs to the past, and especially that Tradition belongs to the past and no longer has anything more to do with our times nor with the future? In conclusion, the whole story of the “consecration of Russia” is like a mirror in which we can detect a pattern of modernism and the way it works. This sad aspect of the history of Fatima is also a revelation by Our Lady, in that it shows her children what they should avoid at all costs. And the easiest way not to fall into such traps is to be faithful to her.



*The crowd during
the Sixth Apparition of Our Lady at
the Cova da Iria*



CHAPTER FOUR

The Third Secret Silenced

After 40 years of categorical refusal to reveal the Third Secret, the Vatican surprised the whole world by announcing its sudden publication during the Holy Year 2000. On the 26th of June, 2000 a big file was published with the title “The message of Fatima”. It contained 7 different documents, the third being the Third Secret, which included a copy of the written version in the original Portuguese language followed by a translation. According to this document, the Secret consists exclusively of a vision of a “bishop clothed in white”, who together with other bishops, priests and religious, was climbing a mountain towards a big cross, passing by a big town partially ruined, and praying for the cadavers on the road. Arriving at the peak of the mountain, kneeling before the Cross, he was killed by a group of soldiers and after him the bishops, priests, religious, men and women. Below the arms of the Cross were two angels each one with a crystal watering can, in which they gathered the blood of the martyrs. They then sprinkled souls approaching God with this blood.

Thanks to the meritorious work of the Fatima Center founded by the late Fr. Gruner, more than 30 arguments have been gathered

together to prove that this cannot be the whole secret. Those arguments are confirmed in a book written by the Italian journalist Antonio Socci, called the *Fourth Secret*, and recently by the chief editor of the Italian weekly *Famiglia Christiana* Saverio Gaeta in this book *Fatima. Tutta la verità. La storia, i segreti, la consacrazione*. Because of the importance of the matter, we will consider briefly the main arguments. Our intention is to find the deeper spiritual meaning of this other aspect of the ‘mystery of iniquity’ in the light of Fatima.

A fact:

The published vision is not the entire secret

a) The Third Secret contains spoken words of Our Lady

— At the end of the revealed part of the Secret, Our Lady says: “Don’t tell this to anybody. To Francisco, yes, you can say it.” Now, Francisco always saw the apparition, but could not hear the words of Our Lady. If there was only a vision, this sentence would make no sense. There would be nothing to be said to Francisco if Our Lady did not speak!

— The communiqué of the 8th of February 1960, that the Secret will not be revealed by the Vatican, states expressly: “... the letter will never be opened, in which Sister Lucia wrote down the **words which Our Lady confided** as a secret to the three little shepherds in the Cova da Iria”.

— Fr. Schweigl confirms that the Secret consists in “**the continuation of the words: In Portugal the dogma of Faith will be preserved.**”

b) “In Portugal the dogma of Faith will be preserved etc.”

With these words of Our Lady, the Third Secret begins. This Secret has to be the explanation and development of the quoted sentence, for that sentence begins a new theme, different from that contained

in the First and Second Secrets whose contents we know. Also the “*etc.*” is proof that the sentence continues.

The 2000 version makes no mention of either a logical or verbal continuation of this sentence.

c) The 2000 secret and “1960”

As we will see below, Sister Lucia always affirmed that 1960 was the date given by the Holy Virgin herself — the date, at the latest, when the Secret should be read to the world. She told Cardinal Ottaviani that “in 1960 it would be clearer”. But how could John XXIII, after reading the Secret, conclude that “this is not for my Pontificate”? He could only affirm such a thing if the Third Secret dealt with something very precise, marking out a specific period. But there is no information in the official secret sufficiently precise to say that it has nothing to do with the Pontificate of John XXIII.

Moreover, the great efforts that Cardinal Bertone made to establish that the date of 1960 was invented by Sr. Lucia underscores the fact that this date creates considerable problems. But a revelation of the vision of the bishop dressed in white at that time would have created no difficulties. The vision refers to cataclysms less serious than those announced by Sr. Lucia in the revealed part of the Secret and so there was no reason for the Vatican to keep that vision under lock and key since 1960.

d) A vision incomprehensible without commentary

In all the apparitions of Fatima, the message is always easy to understand. In the apparitions of the Angel and of Our Lady, including Pontevedra and Tuy, in the numerous revelations and communications given to Sr. Lucia, everything is clear and logical, understandable even to children. “What characterizes the whole of the texts of the message of Fatima is their great clarity. The same is true of all the writings of Sr. Lucia: they are always simple, concrete,

precise, easy to understand and without any complicated phrases. None of them have any need of interpretation" (Don Joaquin Alonso).

The great secret of the 13th of July, in its revealed part, is no exception to this rule. Whenever the children had a vision (the vision of God in the light emanating from Our Lady's hands on the 13th of May, the vision of the Immaculate Heart on the 13th of June and the vision of Hell, the 13th of July), even when the vision was simple and clear, Our Lady always gave them an explanation of the vision (*e.g.* the 13th of July: "You have seen Hell where the souls of poor sinners go").

But the 2000 account of the vision is so complicated, that even the Vatican speaks about "an attempt at interpretation". Without an explanation, the meaning of many of the elements of the vision is difficult to grasp. What does the crystal sprinkler represent? What is meant by the firing of bullets? The arrows? The rough-hewn trunks? A cork-tree with bark? *etc ...*

If this vision is obscure for the average person today, how much more difficult would it not have been for the three children? If this vision were connected to the Great Secret, Our Lady would have certainly explained the meaning of the vision so that it could be understood, and her words would be the most important part of that section of the Secret.

e) In contradiction of all the witnesses who read the Secret or knew about it

In the following chapter, we will consider the testimony of all those who have either read the Secret or had knowledge of its contents. They unanimously declare that it has to do with the crisis of Faith, not with wars or natural cataclysms (*e.g.* Mgr. do Amaral, Cardinal Ratzinger, Fr. Kondor). But the Vatican-published vision aligns more closely with a war involving physical violence than a situation of global apostasy.

What is more, none of the explanations given by Rome for not divulging the Third Secret make no sense, if the Secret consists only in this mysterious vision. These were reasons such as: “Sr. Lucia is still alive”, “the world wouldn’t understand it”, “it would propagate sensationalism”, “it is a very delicate matter which should not fall into hands of strangers” *etc.* It is hard to see how any of these concerns could apply to the vision.

In its essence, the vision does not reveal anything more than what already had been announced in the known part of the Secret, which describes similar if not worse events. The vision of Hell is much worse and more horrible than this one. There would be no reason to silence Sr. Lucia from 1955 until her death out of fear of her speaking about this vision. She had already announced great calamities for the Holy Father, the Church and the faithful. Moreover, why would Sr. Lucia have such an extreme reluctance and hesitation in writing such a vision down, or employ such precautions when transmitting it to the bishop of Leiria? While it is true that the vision contains a scene of violence and bloodshed, yet Catholics are quite accustomed to stories of martyrdom, because of their prevalence in Scripture and Church history. Such a vision would more likely be seen as a triumph of a series of martyrs than a terrible cataclysm too terrible to speak about.

f) The discoveries of Paolini and Antonio Socci

Thanks to the research of two illustrious Italian journalists, one of whom was a personal friend of John-Paul II, it has been clearly established that in 1957 all writings from Sr. Lucia as well as the Third Secret were sent to Rome, but on a different date. The documentation of Sr. Lucia’s writings was kept in the archives of the Sacred Office, and the Third Secret in the Papal bedroom, in a safe on the desk known as ‘Barbarigo’. However, the 2000 Dossier only speaks of one document sent by the Bishop of Leiria to the Holy See. In his response to Socci’s “The Fourth Secret” book, Cardinal Bertone insists that

there was only one text and one envelope held in the archives of the Congregation for the Doctrine of the Faith. But bishop de Capovilla, who was the personal secretary of John XXIII, asserts that there were two different documents sent to Rome. This led Cardinal Bertone to request from bishop Capovilla a denial of his earlier statements. Nevertheless, in response to Cardinal Bertone's requests, Capovilla made a declaration of the 23rd of September 2007 reaffirming that the Secret was "in the desk called 'Barbarigo' in the Papal bedroom." This was contrary to the repeated declarations of Cardinal Bertone that there was only one document kept in the archives of the Holy Office. Therefore, the official version is falsified by the fact that it came from the wrong place. If the official line affirms that the documents of the Third Secret are solely in the archives of the Holy Office, but in truth the Third Secret is kept in the bedroom of the Pope, the 2000 document loses its historical veracity.

A question: Is it possible that the published version is not part of the secret at all?

We are well aware that the majority of competent Fatima researchers trying to clarify the question about the Third Secret believe that the entire Third Secret consists in the published vision and a commentary by Mary explaining this vision.

Nevertheless, the following thoughts could help to gain even more light and clarity on this subject.

a) The Secret itself doesn't contain any visions

Lucia spoke for the first time about the Secret in the accounts of the apparitions that She gave in 1922 and in her canonical deposition in 1924:

“Afterwards, the Lady entrusted to us some little words (palavrinhas) urging us not to tell them to anybody, except to Francisco...”

For Lucia, the Secret begins with the words of Our Lady, and the vision of Hell is only a preparation for receiving the Secret. This is clear from the way in which Lucia speaks about the communication of the Secret: “after these words, She communicated to us the reflection of the light a third time. During that apparition She revealed the Secret preceded by the vision of Hell” (the 13th of April 1936, copied by her confessor on the 24th of April 1941).

b) A short text

The analysis of the envelope containing the Secret made by Bishop Venancio convinced all of the Fatima experts that the Third Secret is a short text. This is confirmed expressly by Cardinal Ottaviani (see below) and Fr. Alonso. Cardinal Bertone, in his book *The last seer of Fatima*, states: “For me, it is surprising that Cardinal Ottaviani categorically said: ‘25 lines on one sheet of paper’”. Now why would Cardinal Ottaviani, who had read the Secret, state that it contains 25 lines if this wasn’t true? Andre Frossard, the friend of John-Paul II, stated: “I spoke with the Holy Father about the Secret of Fatima. This time he answered me: “In no way can I publish it! I can only tell you that it is a simple sheet containing 22 lines”.

The two parts of the Secret published by Sr. Lucy in 1942 contain 62 lines. This makes an average of 31 lines per part of the Secret, which makes the 25 lines claimed for the Third Secret by Cardinal Ottaviani seem quite plausible. If the Third Secret, however, consists of the vision of the ‘bishop dressed in white’ as well as some still unpublished words of Our Lady, it would be a voluminous text completely out of proportion with the rest of the Secret.

It is also interesting that during a TV program on the Secret, Cardinal Bertone insists that “the Third Secret is written on one sheet of paper.” His own book contradicts this, for he therein affirms that

the Secret is “written on 4 little pages”. Even Pope Benedict in his preface to this book speaks about “the sheets written by Sr. Lucia”. However, during the TV show, Cardinal Bertone only held up one sheet.

c) Difficulty to explain the existence of two parts of the same Third Secret

Sr. Lucia always confirmed that there was only one secret in the letter sent to the bishop of Leiria. Because no transfer was ever made of an addition to that letter, any other parts of the Third Secret must have already been included in the envelope sent to Mgr. da Silva. If there are two parts of the Secret, there must be more than one sheet. As in the envelope containing the Secret was only one sheet, consequently the other sheet or sheets must be somewhere else. One could argue, that Sr. Lucia sent in the letter to Mgr. da Silva the text with the Secret in the envelope, and she put the envelope inside her notebooks (“the text in the envelope, and the envelope in the notebooks”). Thus it is hypothetically possible that Sr. Lucia wrote the revealed part of the Third Secret (the vision) in the ‘notebooks’, and separately put the words in the sealed envelope. But how can Sr. Lucia then state that “the Secret is in the envelope”?

d) The terms used are entirely strange for Sr. Lucia

The official version presents a text written by Sr. Lucia describing the vision. Therefore, we can compare it to other visions already described by her (those of the 13th of May, 13th of June, 13th of July, vision of Tuy and the visions Jacinta told her). Many of its expressions do not appear in any of the other writings of Sr. Lucia. Not less than 16 words or expressions in the martyrdom vision cannot be found in anything else she wrote, whether it be her memoirs or her correspondence.

e) Disharmony with the totality of the Secret of the 13th of July

— In the third memoir, the first in which she delivers part of the Secret, Sr. Lucia points out something important: "Of what does the Secret consist? ... **Well, the Secret includes three distinct things and I will unveil two.** ... It seems to me that I have already revealed the first part of the Secret. The second refers to devotion to the Immaculate Heart of Mary."

Subsequently, Sr. Lucia always spoke of **one secret**. Consequently, there is necessarily a central point around which the three parts turn. Now the central point of the whole message of Fatima is the salvation of sinners. This point appears not only in the first two parts of the Secret, but it is present throughout the history of Fatima, in all the apparitions of the angel in 1916, and at each apparition of the Blessed Virgin, even in Pontevedra and Tuy. Sister Lucia herself affirmed it many times, for example: "The conversions of sinners, and the return of souls to God. This point was repeated in all apparitions: That is why I consider it to be the essence of the message" (Father MacGlynn 1950).

On the contrary, the published vision introduces completely foreign elements into the message of the 13th of July and to the whole message of Fatima. And since, according to the very words of Sr. Lucia, the Secret is a whole in three parts, it is hard to see how this vision could possibly form part of it.

— In the first two points of the Secret, the remedy proposed for the evils which threaten us is **devotion to the Immaculate Heart of Mary**. In the official secret, salvation no longer comes from this devotion. It comes from no devotion on our part, but only from: a) the Blessed Virgin who stops the fire enkindled by the angel's sword; b) the blood of the martyrs. Of course, the blood of the martyrs surely brings us many graces. But the message of Fatima

tells us that we will obtain our salvation, the conversion of sinners and peace in the world through our devotion to the Immaculate Heart of Mary, the recitation of the Rosary and the communion of reparation on the first Saturdays. The blood of the martyrs thus appears as another means, completely new and totally independent of the devotion to the Immaculate Heart of Mary. Never during her entire life did Sr. Lucia speak of the blood of the martyrs. Rather, she never stopped talking about the devotion to the Immaculate Heart of Mary.

— A total lack of harmony is also seen when we compare the descriptions of Sr. Lucia's other visions with this one. We have already said that the rest of the Secret, and the message of Fatima, is perfectly clear. Let us compare, for example, the official secret with the vision of the Holy Trinity at Tuy: the difference is glaring. The vision of the Holy Trinity was surely more difficult to describe since it was much more abstract. Yet Sr. Lucia was able to express this great mystery which she had the grace to contemplate.

f) Lack of harmony and contradiction with the whole message of Fatima

In the official secret we read: **"And we saw in an immense light that is God: 'something similar to how people appear in a mirror when they pass in front of it', a Bishop dressed in White 'we had the impression that it was the Holy Father'."**

— **The statement to see an external scene as "in a mirror" does not make sense.** A mirror is useful only to see oneself. It is completely useless to see an outside scene. Try to admire a landscape through a mirror. Yet the official secret presents an external scene.

In her fourth memoir, Sr. Lucia used the comparison of a mirror only to illustrate how the little seers saw themselves. She never

made use of the example of a mirror to see an external scene. Indeed, all the scenes presented by Our Lady to the little seers during the apparitions were seen, not as in a mirror, but by the effect of a grace of the Blessed Virgin appearing to them in the form of rays coming from her hands, "a light so intimate that it penetrated our hearts and the very depths of our souls", and in this light "She made us see ourselves in God who was this light, more clearly than we see ourselves in the best of mirrors."

The visions communicated to the children by Our Lady at Fatima each have a very special meaning, such that each detail in them is of utmost importance: they are prepared by a significant gesture of the Blessed Virgin. Each time (during the visions of the 13th of May, June and July) the Blessed Virgin opened her hands, and, by the light that emanated from them, the scene appeared. By this gesture, She shows that 'all graces come from the Sacred Heart of Jesus only through her hands'. However, such a gesture is not mentioned in the official secret, which is supposed to find its place after the words of Our Lady at the end of the second secret. In all of the visions recounted by Sr. Lucia, the Blessed Virgin was there to show that She was the origin of this grace of vision. We find none of this in the scene of the official secret.

Another detail is the following: during the visions given to the children by the Blessed Virgin, they were always in ecstasy. After the first vision, it took them some time to regain the normal use of their senses. During the last apparition, Lucia said she did not see the crowd. Again, we find none of this in the official secret.

— Another term used in this sentence puzzles us: "we had the **impression**". Heaven has never left the little seers with an impression. Three times the Blessed Virgin opened her hands and gave them a special grace that enabled them to understand things far beyond the capacity of children of their age. For example, on the

13th of June: "In front of the palm of the right hand of Our Lady was a heart, surrounded by thorns, which seemed to penetrate it. We understood that it was the Immaculate Heart of Mary". She did not say "We had the impression," but "**we understood.**" On two other occasions, there was no question of there being a mere impression: "... the main purpose of this reflection was to infuse in us a special knowledge and love of the Immaculate Heart of Mary".

— Finally, there is another inconsistency in the Vatican file of 2000: if, according to the official text, the identification of the bishop clothed in white with the Pope is only an impression of the little seers, then it is not a certitude. Yet the document of 2000 says that it is the Holy Father and even John-Paul II. But the very same document, speaking of the vision of Hell, concerning which the Blessed Virgin says very clearly "you have seen Hell", says that it is only an image invented by the children.

g) Doubtful expressions

— Collecting the blood of martyrs in a watering-can to sprinkle men seems grotesque and almost sacrilegious! A garden utensil, even of crystal, is not a suitable means for a sacred use. Never in the Bible, or in the history of the whole Tradition, has such an image been used. The criterion of fittingness, which is one of the principal criteria of discernment in judging the divine origin of a private revelation, seems to be missing here.

— "Praying for the souls of corpses" is also a curious expression. A corpse has no soul; it is, on the contrary, a body without a soul. We speak of the soul of the departed or of the dead, both terms designating a complete person, body and soul, but not the soul of a corpse.

h) Fakes in the Vatican document of the 26th of June 2000

In the Vatican dossier exist several falsified documents: a letter dated the 12th of May 1982 and a letter addressed to Mr. Noelker, both falsely attributed to Sr. Lucia. Then, several affirmations by Card. Bertone contradict each other; moreover, the Cardinal puts Sr. Lucia in contradiction with herself (date of 1960 *etc.*, affirmations concerning the Third Secret and the consecration of Russia) thus accusing her of lying or at least of being a confused or mentally unstable person.

According to the rules of historical science, a document containing errors or false statements loses its credibility and is of little or no value for establishing historical facts.

COMMENTARY: another strategy of the prince of darkness

What can be the spiritual meaning of these afflicting and almost depressing facts? After having distorted Our Lady's request concerning the consecration of Russia, the attack on Fatima continues to use immoral means to achieve its own goals, pretending that all requests of Our Lady are now accomplished and placing Fatima in the same category with many other sanctuaries as just another tourist attraction with a religious flair.

Strategy of counterfeiting

A fake always has similarities with the true original. The more similar a false piece of money is to the true one, the more dangerous it is. The whole strategy of modernism is to present an entirely new religion in such a way that it seems similar to the old one. Thus, the same terms are used and ostensibly the same doctrine is maintained, just being presented in a more modern form. But in fact, a completely different reality is lurking behind the appearances, completely

contradictory with what was believed before. For example, the modernists speak much about the Faith and the necessity to have faith and to believe. But the faith itself is no longer an adherence to objective truth, but is rather an exterior projection of one's own subjective religious feelings.

The *Novus Ordo Missae* is supposed to be essentially the same Holy Mass as before, but just accommodated to the sensibilities of modern man. In fact, the *Novus Ordo Missae* is a practical denial of the essence of the Holy Mass, namely, its sacrificial nature. It reduces the Mass to not much more than a Protestant memorial of the Last Supper, a gathering of the community of believers to mutually stimulate one another's faith by remembering Our Lord's life.

Almost everything in the Catholic Religion underwent similar radical transformations in the name of the Council. In order to make the reluctant faithful accept these reforms, they were told that in reality 'nothing has changed in Catholicism but the exterior forms'.

In like manner, the official Secret of 2000 is presented as the only true one written by Sr. Lucia on the 3rd of January 1944. It is similar in many ways to what people might expect: calamities, wars, sufferings, many deaths, the Cross, the Angels, "Penance" *etc.* The purpose was to make the people believe that the vision represents the totality of the Third Secret, so that they would forget about the true message of Fatima.

This episode in Fatima history is another application of the general law of modernist to produce lookalike "fakes" so that the people will not revolt against a complete changing of their religion. However, if it is sometimes difficult for the simple faithful to detect the fakes in the modernist reforms, it is very easy for them to expose this fake by simply comparing the 2000 version of the Third Secret with the first two parts of real secret. In this way, the history of the

(false and true) Third Secret can prove to be a clear revelation of the wickedness of modernism.

This confirms that the whole history of Fatima is in a certain way the application of the modernist reforms to Our Lady herself. In a unique way, Our Lady denounces the abomination of the post-conciliar reforms at Fatima: not only does She issue warnings about the worst crisis of the Faith and the failure of Catholic pastors. She also denounces the strategies and procedures of the modernists, where all is built up on fakes, ambiguities, manipulation and lies, and the whole movement appears as a work of the “prince of lies”.

The effects of this ‘Secret’

The clear goal of the authors of the ‘Secret’ is for us to draw the conclusion that, with the consecration of Russia by Pope John-Paul II and the revelation of the Third Secret, “all is fulfilled” and the prophetic message of Fatima belongs now to the past. The message of Fatima is no longer to be a reminder of the traditional doctrine of the Church, but has to fit into the new spirit of Vatican II: the ecumenical way of the Church is irreversible; Vatican II changed the Church definitely, and Tradition now belongs to the past. This seemed to be completed in the year 2000, at the beginning of the third millennium.

But what really happened? According to the masters of spiritual life, the strategy of the devil generally begins with what seem to be small compromises. According to the measure that one gives in to temptation, and allows oneself be led by the “Father of lies”, the mistakes and sins increase, going from downfalls caused by weakness into premeditated sins of malice. The last step is the hardening of the heart in evil and the loss of logical thinking: the mind becomes completely blind towards the truth and establishes itself in a world of lies and illusions. At this stage, the “Father of lies”

dominates the soul entirely and can do with it whatever he wants. In fact, the strategy of the devil is terrible: once you drift away from the true way, he leads you off into the worst errors and abominations.

This is exactly what happened in a visible manner to the Anti-Fatimist party, especially with their ludicrous strategy of marginalizing Fatima by releasing their document in 2000. In this way, the modernist strategy has only served to be another proof of the importance of Fatima. Without saying a word, without making a gesture, the very presence of Our Lady of Fatima reveals the “head of the serpent”, “Satan hidden in the shape of an angel of light”, who is so furious about his definite defeat, that he loses his skill and apparent grandeur and demonstrates his real and ugly face as a base liar.

The same thing happens with his instruments on earth. When modernism began, it presented itself as being ‘wise’: subtle arguments, intelligent strategies, enticing and fascinating behaviour (the Fathers of the *nouvelle théologie* were almost worshipped by their adepts), universal knowledge and apparently a fair and noble way of convincing by means of high-level discussions, *etc.* But when this ‘wisdom’ failed to yield results, the face of modernism changed.

Similarly, when the subtle arguments of Fr. Dhanis and his adepts didn’t bear their fruits, the prophets of universal freedom forbade Sr. Lucia to speak, and closed the mouth of the most outstanding specialist of Fatima, Don Alonso. They employed means which don’t fit at all into the conciliar idealism, where everybody can say what he wants and all consciences are respected. Far from practising tolerance, the anti-Fatimists legislated a harsh and cruel halting of the main themes of Fatima and the requests of Our Lady. But even these means didn’t succeed, and so stronger means had to be employed: multiple lies and the presentation of counterfeit documents were brought forward to accomplish the final aim of finishing with “the truth about Fatima”.

It is not our competence to judge the last pontificates, but we are obliged to observe that, during them, the crisis of Faith has now been extended into a terrible crisis of morals. **God wants to show what will happen if Our Lady becomes the object of lies and manipulation: the worst calamities fall upon the Church and the world, leading them to their self-destruction.** The worsening of the crisis goes hand in hand with the worsening of the treatment of Our Lady of Fatima. The more they cut themselves off from the influence of their Mother, the more they are lost. Fatima is the full revelation of the “mystery of iniquity”. This punishment is the worst of all: the pastors blinded, the Faith fading away, the natural law destroyed. Everything and everywhere ambiguity and manipulation becomes a law! No trust anymore, nothing sure, nothing clear, only anarchy, a true Hell on earth!

Our hearts should be filled with terror when meditating on these facts: how much we have to avoid lies, how much we have to love truth! But at this point again the importance of Fatima appears. There is just one crucial thing to do: if without our Heavenly Mother we descend to such a catastrophe, then coming back to her will bring the contrary effects! If God makes known to the world the absurdity of the wickedness of man, it is only to prepare the triumph of his glory more thoroughly: when sins reach its worst, grace will abound, and the Immaculate Heart of Mary will triumph (see Chapter 6).



The construction of the basilica at the Cova da Iria



Bishop João Pereira Venâncio



Pilgrims at the Cova da Iria



The basilica at the Cova da Iria

CHAPTER FIVE

The Disclosure of the Third Secret

What is the purpose of this chapter? It is certainly not to indulge a vain curiosity which simply wants the satisfaction of knowing the contents of an important secret. This chapter aims, rather, at a rehabilitation of the Truth. The message of Our Lady has been despised and disfigured to an extreme degree, and if we know the facts about her true message, it is our duty to bring them to light to re-establish her honour and to make known her true wishes and requests, as far as we can discern them.

Besides this, we must seek to know the contents of the Secret for the sake of our own salvation. Fatima is Heaven's intervention in human affairs in order to rescue us and to save from our own self-destruction. Our Lady wanted us to know about the contents of the message as long ago as 1960, and the requests written in that message are of the utmost importance for us, for the Holy Father, for the Church, for the world. If there is something we have to do to be

saved, we must know about it. Therefore, it would be a crime to hide the essential points of the true secret, since Our Lady herself willed for these points to be made public over 50 years ago.

Furthermore, all the words and gestures of the Angel and Our Lady have a profound spiritual meaning, providing us with immense light and strength in times of darkness and isolation. Each word is another chapter of the almost forgotten Catholic Catechism and a deeper disclosure of all the mysteries of our holy faith. The same is true of the yet unrevealed part of the Secret. The parallel between Fatima and the mysteries of the end times is striking: although we know from Divine Revelation what will happen at the end times, we don't know when and how the end of the world will happen. Similarly, we know the essential contents of the Secret, but we don't know exactly its details and circumstances, nor the exact words or sentences of Our Lady.

Finally, the whole message of Fatima is the revelation of the depth of the Immaculate Heart of our Heavenly Mother, and each apparition, each word of Our Lady makes us understand better how great She is, what an incredible masterpiece God created. Each apparition adds a precious stone to the crown of Our Heavenly Queen, discloses her love, mercy, majesty and almighty power of intercession. **Therefore it is obvious, that the Third Secret will reveal to us also an aspect — perhaps even the deepest and most beautiful aspect — of the greatness of her Immaculate Heart.** And because She is our last hope, and the way which leads us to Heaven, the fact of keeping her message (and herself) hidden shows clearly that behind all this battle stands the devil himself, who before being crushed by her will lie in wait for her heel, *i.e.* he will try everything he can, to prevent her children being able to know her entirely and therefore loving her entirely.

To try to know something of the hidden part of the Secret, we will make use of six different sources that will reveal, in some measure its true contents. What follows can be verified in various books written by specialists, who give the references, when and where and

in what circumstances these words have been said¹. Unsafe sources have not been taken into account (for example analyses of graphology, some writings by Fr. Malachi Martin, articles of the journal “Neues Europa”).

1. The Hierarchy

Significantly, a considerable part of what we know about the contents of the Secret comes from the hierarchy of the Church. These witnesses are the more important, as they are mostly critical towards the message of Our Lady in Fatima and especially towards the great secret of the 13th of July.

a) Popes

John XXIII read the Secret on the 17th of August 1959 according to the statement of the Vatican document of 2000. On the exterior envelope in which the Secret was kept he ordered his secretary, Mgr. Capovilla to note: “I leave to my successors the task to comment or to decide”. On the 13th of May 1960, the Pope held a meeting with some prelates to discuss the Secret. The Pope himself didn’t make any declaration. He simply stated: “It doesn’t concern the years of

¹ Fr. Antonio Maria Martins SI, *Memorias e cartas da Irma Lucia*, Porto 1973; Fr. Antonio Maria Martins SI, *Cartas da Irma Lucia*, Porto 1979; Fr. Antonio Maria Martins SI, *Novos documentos de Fatima*, Sao Paolo 1984; Fr. Michel de la Trinité, *Toute la vérité sur Fatima*, tom III, Saint-Parres-les-Vaudes 1985; Don Joaquin Alonso, *La verdad sobre el secreto de Fatima*, Madrid 1976; Chanoine Barthas, *Fatima, Merveille du XXe siècle*, Toulouse 1957; Mark Fellows, *Fatima in twilight*, Niagara Falls 2003; Christopher Ferrara, *The secret still hidden*, New-York 2008; Antonio Socci, *Il quarto segreto di Fatima*, Rome 2007; Fr. Joao de Marchi, *The True Story of Fatima: A Complete Account of The Fatima Apparitions*, Fatima 2009; William Thomas Walsh, *Our Lady of Fatima*, New-York 1947; Abbé Pierre Caillon, *La consécration de la Russie aux Très Saints Cœurs de Jésus et de Marie*, Téqui, 1983 ; Joseph de Belfont, *Mystères et vérités cachées du troisième secret de Fatima*, Paris 2011.

my pontificate.” According to the testimony of Cardinal Oddi, he didn’t want to hear anything said about it and would never mention it again.

From Pope Paul VI, we know that he read the Secret, but never spoke about it. However, to understand his attitude towards Fatima, it must be noted what he said about Sr. Lucia during his pilgrimage to Fatima in 1967: “She is a very simple girl! An uncomplicated peasant. The people wanted to see her and I have shown her to them”. In spite of her request, he notified Sr. Lucia that he wouldn’t have time to talk with her personally. Fr. Dhanis was a close friend of his and the Pope shared his theories about Fatima.

John-Paul II read the Secret, but never spoke about it until his sudden announcement about his decision to have the Secret revealed.

Pope Benedict XVI (for his statements before becoming Sovereign Pontiff see below) during his visit in Fatima on the 13th of May 2010 made the following allusion: “we would be mistaken to think that Fatima’s prophetic mission is complete”. This means that the message of Fatima concerning the future has not yet been completed and stands in contradiction to the frequent statements of Cardinal Bertone claiming that Fatima’s mission concerning the future has been completed and belongs now to the past. In 2015 Prof. Ingo Dollinger, a personal friend of Pope Benedict XVI, declared repeatedly that the former Prefect of the Congregation of Faith had declared to him several times, that the “publication of the so called third secret of Fatima in the Vatican document of 2000 is not complete”. However, soon after these declarations, the Vatican press office declared in the name of the pope Emeritus Benedict XVI, that “he never spoke with Dollinger about Fatima”.

b) Cardinals

Cardinal Ottaviani spoke twice about the Secret after having read it. 1967 he said: “Finally there was the third part of the things confided

by the Holy Virgin. And these things She had confided to Lucia not for herself, not for the world, at least for the time being, but for the Vicar of Christ... And Lucia has kept the Secret. She has not spoken, which is not to say that some haven't tried to make her speak. Yes, there are 'secrets of Fatima' circulating, which are attributed to her. Do not believe any of them! Lucia has kept the Secret. And then, what did she do to obey the Most Holy Virgin? **She wrote on a sheet of paper, in Portuguese, what the Holy Virgin had asked her to tell the Holy Father.**" And the other important statement: "The message was not to be opened before 1960. I asked Lucia: "Why this date?" And she answered me: **'Because then it will be clearer'.**"

Cardinal Cerejeira, the Patriarch of Lisbon, confided to Father Pierre Caillon: "I do not know the Secret. One time Pope John XXIII spoke to me about it vaguely, in a reticent way, and I understood that it concerned very grave matters".

Cardinal Ratzinger publicly confirmed that he had read the Secret in 1984. "Why hasn't it been revealed?" — "Because, according to the judgement of the Popes, it would add nothing to what a Christian must know from Revelation: **a radical call to conversion, the absolute seriousness of history, the dangers threatening the faith and life of the Christian, and therefore the world. Also, the importance of the last times. If it is not published — at least for the moment — it is to avoid confusing religious prophecy with sensationalism. But the things contained in this Secret correspond to what is announced in Scripture and are confirmed by many other Marian apparitions, beginning with the Fatima apparitions themselves in their known contents. Conversion and penance are essential conditions of salvation.**" (November 1984).

c) Bishops

John Haffert, international delegate of the Blue Army, was an intimate friend of the first bishop of Fatima, Don Jose Alves Correira

da Silva. He relates a conversation with the bishop, when he was steering the conversation to the subject of the Secret, told him: "It is possible that it deals with world events, but also it is possible that it **deals with entirely spiritual subjects**". As Mgr. da Silva had not read the Secret, he must have received this information from Sr. Lucia herself. It is quite possible that Sr. Lucia, whom he visited from time to time, had told him at least partially what she confided to Fr. Fuentes about the crisis in the Church (see below).

Bishop Venancio was auxiliary bishop of Leiria and Fatima at the moment of the transfer of the Secret to Rome. As Rome required photocopies of all the writings of Sr. Lucia, he suggested to his ordinary bishop to open the Secret, to read it and to send a copy to Rome. Bishop da Silva refused. Ordered to bring all documents to the apostolic Nuncio he made an analysis of the envelope containing the Secret holding it in front of the light. In the bishop's large envelope, he discerned a smaller envelope, that of Sr. Lucia, and inside this envelope an ordinary sheet of paper. He took the trouble to note the size of everything: the size of the outer envelope dated 12/9/1945 was 14.5 x 22 cm; the size of the inner envelope easily visible by transparency in front of the light was 12 x 18 cm. The letter inside this envelope also visible by transparency, was itself of a smaller format, 7.5 mm away from the upper part and the right side. On the other sides, it fitted the size of the inner envelope. The four corners of the inner envelope were waxed.

Mgr. Cosme do Amaral, bishop of Fatima, on the 10th of September 1984 in Vienna, Austria, denounced a fake version of the Secret published in Germany at that time: "**the Secret does not speak about atomic bombs, nuclear weapons, SS-20 missiles. Its contents only concern our faith. ... The loss of faith of a continent is worse than the annihilation of a nation; and it is true that faith is continually diminishing in Europe**".

2. The Third and Fourth Memoirs of Sr. Lucia

In her third Memoir, Sr. Lucia published the first and second parts of the Secret, but said nothing about the existence or contents of the Third Secret. A few months later, in her fourth memoir, she decided to say more. She recopied almost word for word the text of the Secret from the third Memoir, and then added a new sentence to the final phrase “and a certain period of peace will be granted to the world”. The new sentence was: “In Portugal will be conserved always the dogma of Faith, *etc.*”.

This is the first sentence of the final Secret, and is a significant addition. For it is certain that Sister Lucia did not insert it here out of levity, but with the specific intention of showing us, in a veiled manner, the essential contents of the Third Secret.

Taking this sentence and coupling it with the quotations of the above mentioned Church authorities, we can state with Fr. Alonso: “The phrase most clearly implies a critical state of Faith, which other nations will suffer, that is to say, a crisis of Faith”. ... “If in Portugal the dogma of the Faith will always be preserved, it can be clearly deduced from this that in other parts of the Church these dogmas are going to become obscure or even lost altogether”. This is the general opinion of all renowned specialists of Fatima like Fr. Martins dos Reis, Fr. Roger Rebut, Fr. Messias Dias Coelho, Fr. Luis Kondor, Canon Galamba, Bishop Venancio, and Fr. Schweigl. Therefore, Our Lady speaks about the Faith in the Third Secret, and more precisely about a most terrible crisis of the Faith.

3. Sr. Lucia

a) An important instance of ‘paralyzed obedience’

Generally, Sr. Lucia was always prompt to reply when she received an order from Heaven to communicate something to the

world, such as devotion of the Immaculate Heart of Mary as the means of salvation in our times, the contents of the Second Secret, and the request for the consecration of Russia. There was, however, one exception: when she was asked to communicate a message concerning the internal life of the Church and the evil within it!

Our Lord's first communication to Sr. Lucia about evils in the Church occurred on the 12th of June 1941, and it concerned the Church in Spain: "... He continues by lamenting other things which, in the poor world, cause him such pain. On the 12th of June 1941, He complained especially about the coldness and laxity of the clergy of Spain both secular and regular, and the indifference and sinful life of the Christian people. 'Make it known to the Archbishop that I ardently desire the bishops to meet in a retreat to arrange among themselves and determine with a common accord the means to be employed for the reform of the Christian people and to remedy the laxity of the clergy and a great part of the religious. The number of those who serve Me in the practice of sacrifice is very limited. I have need of souls and of priests who serve Me by sacrificing themselves for Me and for souls ...' Our Lord likewise complains bitterly about 'the very limited number of souls in the state of grace, disposed to give up whatever is demanded of them by the observance of his law...'"

For the first time, Sr. Lucia received a communication on the theme of the evil inside the Church, a communication that was made with clarity and insistence. At the same time, Heaven proposes a precise remedy for the evil denounced: Our Lord requests that the bishops do their duty to establish a necessary reform of the faithful, clergy and religious orders and threatens them with terrible chastisements should they not undertake a true reform. "The penance that I request and require now is the sacrifice demanded of everybody by the accomplishment of their own duty and the observance of My law", continues Our Lord.

Throughout her life, Sister Lucia never stopped receiving new revelations and divine communications. However, one fact is worth noting: these revelations are always closely related to the messages received in 1916 and 1917. This is the reason for the perfect harmony of the themes discussed despite great lapses of time in their dates of composition: the subsequent communications always make reference to some phrase in the initial message. However, the message concerning the evil within the Church is not found in the revealed part of the messages of Fatima, so it must be in the unrevealed part.

This is confirmed by another fact.

The revelation of the 12th of June 1941 with the order of Our Lord to 'make it known to the Archbishop' was only communicated to him after almost two years. Sr. Lucia later avowed that she had hesitated a very long time before making this warning from Heaven known to her directors. Even when the Archbishop (whom she was to inform) visited her in November 1942, she didn't speak: "In spite of the great opportuneness of this occasion to explain it to him, timidity closed my mouth; although His Excellency had asked me three times if I had anything to explain to him Until the present I have not spoken of this desire of Our Lord out of fear that someone might order me to reveal it", she wrote in a letter to the Bishop of Gurza some days later. In another letter, written to her former confessor, she writes about her difficulties in this point. She thanks the bishop of Gurza, because "he always shows me what I must make known, as this the most difficult thing for me to do".

The fact must be stressed: Sr. Lucia, who was always perfectly, instantly obedient in the communication of messages received from Heaven, experienced an extreme reluctance in revealing messages concerning the disorders in the Church, especially when they are accusatory of the clergy and the hierarchy. This is the only topic which causes her immense stress, makes her hesitate for a long time,

and demands special assistance from outside for their revelation (in this instance, the encouragement of her former confessor). The words “he always shows me what I must make known, as this the most difficult thing for me to do”, clearly refer to the message which is not yet known and which Our Lady had not yet permitted her to reveal.

b) The writing down of the Third Secret

Later in the same year Sr. Lucia became seriously ill. Alarmed by this and by the insistence of many priests, Bishop da Silva gave her the formal order to write down the Third Secret, in a letter written in the middle of October 1943. As always, Sister Lucia was convinced that, by obeying her superiors, she was obeying God. She was prepared to obey in a filial spirit and submissively. However, from October to the end of December, she continued to experience unspeakable anguish. Indeed, as she took up her pen, she found herself incapable of writing. When she asked her confessor for advice, she told him that she had wanted to obey several times, that she had sat down to write, without being able to. And she added “that this phenomenon was not due to natural causes”. It needed a special apparition of Our Lady on the 2nd of January 1944, to dispel the seer’s darkness and put an end to her painful trial.

Fr. Alonso makes the following remarks on Sr. Lucia’s trial:

“How are we to understand Sr. Lucia’s great difficulty in writing the final part of the Secret when she had already written other things that were extremely difficult to put down? Had it been merely a matter of prophesying new and severe punishments, Sister Lucia would not have experienced difficulties so great that a special intervention from Heaven was needed to overcome them.” The parallel with Sr. Lucia’s difficulties in writing about the Spanish clergy is striking. Fr. Alonso continues: “But if it were a matter of internal strife within the Church and of serious pastoral negligence on the

part of high-ranking members of the hierarchy, we could understand how Lucia experienced a repugnance that was almost impossible to overcome by natural means”.

c) The transmission of the Secret

The extreme care that Sister Lucia took to pass the Third Secret on safely to its proper recipient is a new indication of the exceptional importance she attached to this document. First, she put it in an envelope sealed with wax. Then, she refused to entrust the envelope to the Post Office or to any messenger other than a bishop. She waited several months for the right occasion to see that it reached Bishop da Silva securely. Finally, on the 17th of June 1944, Mgr. Ferreira da Silva, bishop of Gurza, met Sr. Lucia who gave him her notebooks in which she put the envelope with the Third Secret. That same evening, the bishop placed the envelope into the hands of Bishop da Silva.

d) Conversation with Fr. Fuentes

Other events took place which must have alarmed Sr. Lucia: in February 1946, Sr. Lucia was informed about the campaign against the message of Fatima provoked by the criticism of Fr. Dhanis. The interrogations to which she was submitted made it clear to her that more and more priests and bishops doubted the veracity of her testimony, and this because of their modernist convictions. During these years she also tried to make known to the Holy Father that the consecration of Russia had not yet been accomplished according to the wishes of Our Lady. On the 2nd of September 1952 Pope Pius XII sent Fr. Joseph Schweigl to interrogate Sr. Lucia about the Third Secret, and on the 17th of May 1955 Cardinal Ottaviani met her. After this meeting she received interdiction of publishing her writings and was forbidden to receive visitors without the permission of the Holy See. The last published interview before this interdiction was the one with

Fr. Lombardi on the 7th of February 1954, where Sr. Lucia strongly stated: "There are many who damn themselves! Many, many".

The Mexican Fr. Augustin Fuentes was freshly appointed postulator for the causes of beatification of Francisco and Jacinta and for that purpose he was able to meet Sr. Lucia on the 26th of December 1957. A report of this meeting was published some weeks later in 1958, in Mexico, with the imprimatur of his ordinary bishop, Mgr. Sanchez, archbishop of Veracruz. In this report, Sr. Lucia states:

"Father, the Most Holy Virgin is very sad because no one has paid any attention to her message, neither the good nor the bad. The good continue on their way but without giving any importance to her message. The bad, not seeing the punishment of God actually falling on them, continue their life of sin without even caring about the message. But believe me, Father, God will chastise the world and this will be in a terrible manner. The punishment from Heaven is imminent. ...

Tell them Father, that many times the Most Holy Virgin told my cousins Francisco and Jacinta, as well as me, that many nations will disappear from the face of the earth. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not obtain the conversion of that poor nation beforehand...

Father, the devil is in the mood for engaging in a decisive battle against the Blessed Virgin. And the devil knows what it is that most offends God and what in a short space will gain him the greatest number of souls. Thus, the devil does everything to overcome souls consecrated to God because in this way, the devil will succeed in ensnaring the souls of the faithful abandoned by their leaders, thereby the more easily will he seize them.

That which afflicts the Immaculate Heart of Mary and the Heart of Jesus is the fall of religious and priestly souls. The

devil knows that religious and priests who fall away from their beautiful vocation drag numerous souls to Hell The devil wishes to take possession of consecrated souls. He tries to corrupt them in order to lull to sleep the souls of laypeople and thereby lead them to final impenitence. Resulting from this is the sterility of the interior life, and among the laypeople, coldness regarding the subject of renouncing pleasures and the total dedication of themselves to God.

Tell them also Father, that my cousins Francisco and Jacinta sacrificed themselves because in all the apparitions of the Most Holy Virgin, they always saw her very sad. This sadness, this anguish which we noted in her penetrated our souls. This sadness is caused by the offences against God and the punishments which menace sinners. ...

Father, that is why my mission is not to indicate to the world the material punishments which are certain to come if the world does not pray and do penance beforehand. No! My mission is to indicate to everyone the imminent danger we are in of losing our souls for all eternity if we remain obstinately in sin.

Father, we should not wait for the call of the Holy Father to do penance. Nor should we wait for the call to penance to come from our bishops in our diocese, nor from the religious congregations. No! Our Lord has already very often used these means and the world has not paid attention. That is why now, it is necessary for each one of us to begin to reform himself spiritually. Each person must not only save his own soul but also all the souls that God has placed on our path.

Father, the Most Holy Virgin did not tell me that we are in the last times of the world but She made me understand this for three reasons:

The first reason is because She told me that the devil is in the mood for engaging in a decisive battle against the Virgin.

And a decisive battle is the final battle where one side will be victorious and the other side will suffer defeat.

The second reason is because She said to my cousins as well as to me, that God is giving two last remedies to the world. These are the Holy Rosary and Devotion to the Immaculate Heart of Mary. These are the last two remedies which signify that there will be no others.

The third reason is because in the plans of Divine Providence, God always, before He is about to chastise the world, exhausts all other remedies. Now, when He sees that the world pays no attention whatsoever then, as we say in our imperfect manner of speaking, He offers us with certain trepidation, the last means of salvation, his Most Holy Mother. It is with certain trepidation because if we despise and repulse this ultimate means we will not have any more forgiveness from Heaven because we will have committed a sin which the Gospel calls the sin against the Holy Spirit. This sin consists in openly rejecting with full knowledge and consent, the salvation which He offers. Let us remember that Jesus Christ is a very good Son and that He does not permit that we offend and despise his Most Holy Mother. We have recorded through many centuries of Church history the obvious testimony which demonstrates, by the terrible chastisements which have befallen those who have attacked the honour of his Most Holy Mother, how Our Lord Jesus Christ has always defended the honour of his Mother.

Look, Father, the Most Holy Virgin in these last times in which we live has given a new efficacy to the recitation of the Rosary to such an extent that there is no problem, no matter how difficult it is, whether temporal or above all, spiritual, in the personal life of each one of us, of our families, of the families of the world, or of the religious communities, or even

of the life of peoples and nations, that cannot be solved by the Rosary. With the Holy Rosary, we save ourselves. We will sanctify ourselves. We will console our Lord and obtain the salvation of many souls.”

This interview was published in 1958 with an imprimatur. Almost 1½ years later, on the 2nd of July 1959 the curia of Coimbra attacked Fr. Fuentes by claiming that he invented most of this interview. At the same time, he was dismissed from being the postulator of the cause of beatification of Jacinta and Francisco. It is, however, important to notice, that

- 1) this document was not signed by the bishop;
- 2) there is no testimony, neither oral nor written from Sr. Lucia herself which confirms the declaration of the curia;
- 3) Fr. Alonso proves that the texts of this interview correspond with many other texts written or said in other occasions, books, letters and interviews.

Why then such a strong reaction to this text? First, this text placed Sister Lucia among the prophets of doom whom John XXIII condemned in his speech at the opening of the council. The Pope, therefore, must not have liked what she was saying. Regardless, and this is most important for our discussion, Sr. Lucia revealed certain details of the Third Secret in this interview.

e) The latest possible publication of the Secret in 1960

Sister Lucia indicated a date for the revelation of the Third Secret when she learned that Bishop da Silva, to whom she had entrusted it, did not plan to open it: “When the bishop refused to open the letter, Lucia made him promise that it would definitely be opened and read to the world either at her death or in 1960, whichever would come first”. (Canon Galamba)

Many other testimonies confirm this statement:

"You have already made known two parts of the Secret. When will the time arrive for the third part?" "I communicated the third part in a letter to the Bishop of Leiria, but it cannot be made known before 1960" (Interview with Fr. Jongen, 4th of February 1946).

"From the two parts of the Secret already revealed, the third part has not been made known, but it has been written and placed in a sealed envelope and will be opened in 1960. We know enough to enable us to conclude that the salvation of the world, in this extraordinary moment of history, has been placed by God in the Immaculate Heart of Mary" (Card. Cerejeira, 7th of September 1946).

"When will the third element of the Secret be revealed to us?" "In 1960". "Why it is necessary to wait until then?" "Because the Blessed Virgin wishes it so". (Canon Barthas, 17th of October 1946).

"The message was not to be opened before 1960. I asked Sr. Lucia, "Why this date?" She answered "Because then it will seem clearer". (Card. Ottaviani, 17th of May 1955)

"Father, how much time is there before 1960 arrives? It will be very sad for everyone, not one person will rejoice at all if the world does not pray and do penance beforehand. I am not able to give any other details because it is still a secret. According to the will of the Most Holy Virgin, only the Holy Father and the Bishop of Fatima are permitted to know the Secret, but they have chosen not to know it so that they will not be influenced. This is the third part of the Message of Our Lady which will remain secret until 1960" (Fr. Fuentes, 26th of December 1957).

Similar statements were made by Cardinal Tisserant (1956), Cardinal Piazza, Bishop Venancio, Fr. Schweigl, and many other prelates. All these most authoritative testimonies previous to 1960 are perfectly clear and in agreement: they all predict the disclosure of the Third Secret in 1960.

All of the testimonies reporting to us Sr. Lucia's repeated declarations lead us to a most important conclusion: Heaven desired and

willed that Our Lady's final Secret be believed and divulged in 1960 at the latest, for then it "it will seem clearer".

It is hence clear that this date of 1960 was mentioned by Our Lady. This is because the Blessed Virgin would surely not communicate a secret and want it to remain always a secret. And as She also asked for this secret to be kept, she necessarily decided on a date to reveal the Secret. Yet the date which Sister Lucia kept on giving was the date of 1960. As it is inconceivable that she invented it, this date could only be determined by the Blessed Virgin.

It is striking to note the perfect coincidence between the date given by Sister Lucia from 1944 and the official convocation of the Second Vatican Council:

25th of January 1959: Announcement of the date for the start of the Council,

1960: Date indicated by Our Lady for the revelation of the Third Secret,

25th of December 1961: convocation of the Council Fathers to the Council,

11th of October 1962: opening of the Council.

Our Lady asked that the Secret be read publicly at the latest just before the Pope was about to engage the Church on a path which would lead her to a crisis unprecedented in her history. After the announcement convoking this Council, during 2,5 years the preparatory commissions had to elaborate the documents (schemas) which were to be discussed during the Council. The revelation of the Third Secret would have been an important guidance for the preparatory commissions.

But at the same time the Pope himself and many hierarchs were full of optimism about this upcoming event which they considered like a new Pentecost. The Pope lifted the previous condemnations of Pius XII of the most influential modernist theologians like Karl Rahner,

Yves Congar, Henri de Lubac *etc.* Furthermore, he allowed them to become experts of the Council Fathers.

The publication of the Third Secret would have been like a supreme gesture of Our Lady to prevent the upcoming disaster, as She would seem to say: "Be careful, you are about to make a mistake." If She wanted to stop future disasters while at the same time respecting human free will, She could not have chosen a better date than 1960. It was not too late, at that time, to back out of a fatal course.

Now we have seen above, that Pope John XXIII declared: "this is not for the years of my pontificate". To make such a judgment, the Pope must have understood that the Secret includes a message in strict opposition to his action or his thoughts. Yet, it is well known that John XXIII was convinced about a rebirth for the Church and a new Pentecost for Christianity. Refusing all thoughts to the contrary, he lashed out the following verdict against the 'prophets of doom' in his opening speech at the Council: "It seems necessary to us to express our complete disagreement with the prophets of doom who are always announcing catastrophes as if the world was about to end." Since he had such high hopes for the future, any predictions of a sharp decrease in religious practice or a crisis of faith and vocations unprecedented in Church history must have been intolerable for him.

If the Secret was simply mentioning 1960 as the start of a widespread apostasy, there would also be no shadow of doubt in John XXIII's mind that it wasn't for his pontificate, precisely because he had just summoned a Council whose result would be a new springtime for the Church. Of this he was absolutely certain.

The impressive chronological precision for the revelation of the Secret was probably the reason behind the tenacity of Cardinal Bertone to prove that this date had been invented by Sister Lucia (see above). But his efforts were pointless because the probability that she chose, on her own power and fifteen years in advance, a date falling precisely between the first official announcement of the council and

its real start — undoubtedly one of the most dramatic moments of the Church's history — is absolutely null. Such prophetic precision can only come from Heaven.

It is interesting, that the biography of Sr. Lucia published recently by the Carmel in Coimbra and written tendentiously to be a complementary proof of the official Vatican document contains the chapter: "Our Lady gives her enlightenment". Quoting Sr. Lucia, it is clearly Our Lady who said that "in 1960 the letter can be opened". This fact alone published by those who are won over by the cause of the modernist Fatima interpretation is a striking proof of the blunt lies of Cardinal Bertone, discrediting everything that he claimed or wrote about the statements of Sr. Lucia, including the official document of the year 2000.

Finally, it is hard to imagine that the Blessed Virgin did not mention one way or another the change which Vatican II was about to initiate in the Church, as this Council made important decisions in complete opposition to her message.

f) The correspondence of Sr. Lucia

Just before being silenced, Sr. Lucia wrote: "We must pray a great deal and beg God not to chastise us, and to save us in time and for eternity" (28th of June 1958). "We are in the process of praying, asking God for peace, not only the peace of the nation, but also the peace for disoriented minds and peace for consciences. May God give light to the blind and humility to the proud, so that they see the good road and depart from the evil one" (29th of September 1958).

After a long period of imposed silence in 1973, some letters of Sr. Lucia written from 1969 to 1971 were published under the title "*A little treatise on the nature and the recitation of the Rosary.*" In fact, all these letters are more like a treatise on the crisis in the Church, a description of the "diabolical disorientation" which leads so many souls astray.

“What some disoriented souls have spread against the recitation of the Rosary is false. ... The repetition of the *Ave Maria*, *Pater Noster* and *Gloria Patri* is the chain that lifts us right up to God and unites us to him, just as eating bite after bite of bread, from which we nourish ourselves, sustains the natural life in us; nobody calls that outdated! This disorientation is diabolical! Do not let yourself be deceived” (29th of December 1969).

“It is necessary not to be led by the doctrines of disoriented disputants. ... The campaign [against the Rosary] is diabolical. We must tell souls that, now more than ever, we must pray for ourselves and for those who are against us! We must recite the Rosary every day. This is the prayer which Our Lady recommended the most, as if to arm us in advance, foreseeing these days of diabolical campaigning! The devil knows that we shall save ourselves through prayer. Hence he leads his campaign against it to destroy us.

People must recite the Rosary every day. Our Lady repeated this in all her apparitions, as if to arm us in advance against these times of diabolical disorientation, so that we would not let ourselves be fooled by false doctrines, and that through prayer, the elevation of our souls to God would not be diminished.

Unfortunately, in religious matters, the people for the most part are ignorant, and follow wherever they are led. Hence the great responsibility of those who have the duty of leading them ... This is a diabolical disorientation invading the world and misleading souls! It is necessary to stand up to it” (13th of April 1971).

“Poor Lord, He has saved us with so much love and He is so little understood! So little loved! So badly served! It is painful to see such a great disorientation and in so many persons who occupy places of responsibility! ... It is because the devil has succeeded in infiltrating evil under the cover of good, and the blind are beginning to guide others, as the Lord tells us in his Gospel, and souls are letting themselves be deceived. Gladly I sacrifice myself and offer my life to God for peace

in his Church, for priests and for all consecrated souls, especially for those who are so deceived and misled! ... And the worst is that he has succeeded in leading into error and deceiving souls having a heavy responsibility through the place which they occupy ... ! They are blind men guiding other blind men...." (16th of September 1970).

In December 1971, Sr. Lucia wrote about "the insistence with which she recommended the prayer of the Rosary to us, so many times. It is because she already knew that these times would come, during which the devil and his supporters would fight so much against this prayer, to lead souls away from God."

"The decadence which exists in the world is without any doubt the consequence of the lack of the spirit of prayer. Foreseeing this disorientation, the Blessed Virgin recommended recitation of the Rosary with such insistence. And since the Rosary is, after the holy Eucharistic Liturgy, the prayer most apt for preserving faith in souls, the devil has unleashed his struggle against it. Unfortunately, we see the disasters he has caused.

We must defend souls against the errors which can make them stray from the good road... We cannot and we must not stop ourselves, nor allow, as Our Lord says, the children of Darkness to be wiser than the children of Light" (26th of November 1970).

To summarise, one can say that ever since she had written down the Third Secret, Sr. Lucia continually returns to the same theme with the term "diabolic disorientation" repeated many times in most of the letters she wrote to her family members until her absolute and total silencing in 1974. Equally she speaks of the "supporters of the devil", the "cowardice and fear of the good" *etc.*

What does she mean by "diabolical disorientation"? It is the loss of countless souls because of this crisis of Faith and the failure of pastors. Father Alonso had at hand all the writings from Sr. Lucia and the minutes of all conversations she had with public personalities. Here is

his conclusion: "It is therefore completely probable that the text (of the Third Secret) makes concrete references to the crisis of faith within the Church and to the negligence of the pastors themselves". He speaks further of "internal struggles in the very bosom of the Church and of grave pastoral negligence by the upper hierarchy", of "deficiencies of the upper hierarchy of the Church".

4. Jacinta

Let us now turn to Jacinta to see what her testimony can reveal to us in relation to the Third Secret. Sr. Lucia explains that Jacinta "was very impressed by certain things revealed in the Secret". Jacinta also had special revelations, and in particular, two visions of the Holy Father. What impressed Jacinta the most in these revelations? Four themes: Hell, the Immaculate Heart of Mary, the war, and the Holy Father. All these points are present in the revealed part of the Secret. However, Jacinta's visions about the war and about the Holy Father seem to go further than that which can be found in the revealed part. Therefore it is probable that they refer to the non-revealed part.

a) The war

"Jacinta, what are you thinking about?" "I am thinking about the war to come. So many souls will die! **And almost all of them will go to Hell!**"

She always links the calamities of a horrible war with the fact that most people go to Hell. We know that Jacinta was deeply affected by the vision of Hell and the sight of poor sinners falling "like raindrops" into the abyss. The salvation of 'my poor sinners' through prayers and sacrifices was the whole spirituality of Jacinta. In these statements, however, Jacinta declares how the poor sinners fall into Hell: because of a horrible war. Now, a war is extremely dangerous for the

physical life of many, but not necessarily their spiritual life. Its terrible catastrophes mainly concern life on earth, and do not have a direct connection to the spiritual life.

However, Our Lady wanted Jacinta to link the fact of the death of many persons because of war with the eternal damnation of many of them.

This cannot be without meaning. In her apparitions, Our Lady only referred to the World Wars, when She told them to pray for the war to end and when She predicted a second and more terrible war.

Therefore, the connection of “war” with eternal damnation in Jacinta’s mind must come from another source than from the revealed part of the Secret. Is it not an allusion to the Third Secret? It is interesting that Mgr. do Amaral and afterwards Cardinal Ratzinger, when they spoke publicly about the Third Secret, also linked the physical war with the danger of the loss of the faith (see quotations above in this chapter).

b) The Holy Father

After the 13th of July, Jacinta is especially concerned about the Holy Father, whom she adds in almost all of her prayers. She even changes the little prayers taught by Our Lady adding “and for the Holy Father”. “There was not a prayer or sacrifice we offered to God which did not include an invocation for the Holy Father”.

“I saw the Holy Father in a very big house, kneeling by a table, with his head buried in his hands, and he was weeping. Outside the house, there were many people. Some of them were throwing stones; others were cursing him and using bad language. Poor Holy Father, we must pray very much for him”.

Once she asked: “Is he the one I saw weeping, the one Our Lady told us about **in the Secret?**” “Yes, he is!”

When praying with Lucia at the place where the Angel appeared, she once said to Lucia: “Can’t you see all those highways and roads

and fields full of people, who are crying with hunger and have nothing to eat? And the Holy Father in a church praying before the Immaculate Heart of Mary? And so many people praying with him?" Some days later, she asked me: "Can I say that I saw the Holy Father and all those people?" **"No. Don't you see that that's a part of the Secret? If you do, they'll find out right away!"**

This vision of Jacinta is "a part of the Secret"! However, in the revealed part, the Holy Father is mentioned three times: "persecutions against the Holy Father ... The Holy Father will have much to suffer ... He will finally consecrate Russia to my Immaculate Heart". The third allusion is a consoling one, the first two are not sufficient to explain why Jacinta was so terribly impressed that she adds this intention to all her prayers and sacrifices. Furthermore, since 1917, no situation resembling that described in Jacinta's visions has occurred. With some exceptions during the pontificate of Pius XII, there has not been any violent opposition to the Holy Father. On the contrary, the Popes have been appreciated by the whole world.

Conclusion:

These observations lead to the conclusion that Our Lady must have also spoken about the Holy Father in the hidden part of the Secret. This is confirmed by Fr. Joseph Schweigl who after having met Sr. Lucia declared: "The 'third' Secret has two parts: one of them concerns the Pope." In fact, a very special grave reason must exist for Jacinta to have been moved so profoundly: in the visions she sees the Pope in an extraordinarily dangerous situation.

5. Structure of the Whole Secret

The fifth way in which we can gain insight into the contents of the Third Secret is by analysing the structure of the Secret's first two parts.

a) A logical structure

Fr. Messias Dias Coelho, one of the best and renowned experts of Fatima writes: "This third part of the Secret certainly constitutes a precious part of the whole message of Fatima ... If the message is a whole, the third part must be harmoniously inserted into it. ... The third part of the Secret must be in line with the whole, constituted by the messages of the angel, those of Our Lady at the Cova da Iria, and then those of Pontevedra and Tuy". "We should remember in interpreting Lucia's writings that she never repeats herself in the same text, especially when she is dealing with related things. If therefore the first part of the Secret speaks of the vision of Hell and the intercessory function of Our Lady to save sinners who would otherwise go there, and if the second part deals with the consecration of Russia to the Immaculate Heart, emphasizing particularly the disastrous effects failure to do so will bring to the world and the Church in their external, political and material aspects, then we can be certain that none of this will again be included in the third part" (Fr. Alonso).

b) The Holy Father

In the revealed part of the Secret, the Holy Father is mentioned several times. The very structure of the Secret, where the promises and announcement of chastisements are repeated twice in a row, clearly underlines the supreme responsibility of the Holy Father, on whom everything depends in the final analysis. Indeed, the requests of Our Lady addressed to the Holy Father are at the centre of the text, like a key phrase: "he has the obligation to consecrate Russia to my Immaculate Heart and to establish the First Saturday devotion in the Church. If these requests are not fulfilled, the Holy Father will have much to suffer." In Tuy, Our Lady is even more explicit: "the moment has come when God asks the Holy Father to make ... the consecration of Russia". The fulfilment of the promises of Fatima depends entirely on the goodwill of the Pope, who, by his apostolic

authority, must accept and promote the admirable design of mercy proposed by Heaven. It cannot be denied that, in the Message of Fatima, the responsibility of the Pope is immense, with two possible outcomes: either wonderful results for the good by the fulfilment of Our Lady's requests, or terrible and disastrous results by ignoring or even opposing them. The Immaculate Heart desires to pour forth into the world torrents of graces, but it is the job of the Pope to start the process by opening the gates!

Finally, the promise of the triumph of the Immaculate Heart is also linked to the Pope, who will eventually consecrate Russia to her. Therefore, the salvation of the world is in the hands of the Pope, completely depending on his exact and prompt obedience to the desires of the Queen of Heaven. The salvation of many souls or their loss; war or peace; the worldwide expansion of atheistic communism or the conversion of Russia; the exaltation of the Church or an apostasy devouring and consuming the living cells of its body — everything depends first of all on him, and on him alone.

As the Holy Father is named so many times in the disclosed part of the Secret, he must be the primary person responsible for the salvation or chastisement of Christendom. If the Third Secret speaks of a terrible crisis of the Faith (Sr. Lucia to Fr. Fuentes, letters of Sr. Lucia, Card. Ratzinger, Bishop do Amaral, Fr. Alonso), how could such an apostasy happen except with the knowledge of the Pope, in direct dependence on his supreme responsibility as Guardian of the Faith? As the Second Secret indicates the overwhelming responsibility of the Pope in the temporal chastisements which fall on Christendom, it is but logical that the Third Secret predicts spiritual chastisements — the crisis in the Church — and also their cause. The prophecies of Our Lady of Fatima contain threats, but those threats are always conditional. She never predicts a chastisement without mentioning the responsibility of those who draw it on themselves: it is sinners who go to hell; and it is the Pope, bishops and faithful

who, by turning a deaf ear to her requests, bring on the scourge of Communism. If then apostasy makes its way into the Church, how can the Shepherd not be responsible?

We observe in the Secret a parallel and simultaneous development of two series of chastisements: temporal ones striking the nations and the Church, but from without, and spiritual chastisements from within, by the loss of Faith. It is one and the same act of the Pope finally consecrating Russia to the Immaculate Heart of Mary which will put an end to those dark years of atheistic and materialistic domination in the world and apostasy within the Church.

This makes it fully understandable why Sr. Lucia found it extremely difficult to write down the Third Secret. As a humble religious, she was accustomed to looking on her superiors as the representatives of God. Now when she found herself suddenly ordered to communicate such severe warnings to them, such sharp reproaches regarding their conduct, she was confronted with an extremely painful mission. This also makes the preoccupation of Jacinta with praying constantly and sacrificing herself for the Holy Father fully comprehensible. The Third Secret must explicitly mention defects of the Popes and the persecutions they will have to undergo later on.

c) Calamities, remedies and consequences

In each part of the revealed Secrets, we discover three aspects: Firstly, Our Lady warns of the calamities that would come from a refusal to heed Heaven's requests. Secondly, She proposes the remedies necessary to prevent or overcome these catastrophes. Thirdly, Our Lady presents the consequences: happy consequences if her requests are heeded, terrible consequences if her requests are refused.

The negative consequences or third aspect of the First Secret introduce the calamities or first aspect of the Second Secret. It would be

logical, then, for the terrible consequences or third aspect of the Second Secret to introduce the calamities or first aspect of the Third Secret.

Because the final words of the entire Secret promise the triumph of the Immaculate Heart and the fulfilment of her requests, the negative consequences or third aspect of the Third Secret are a preface to the final triumphal conclusion.

d) Structure of the whole secret

It is not difficult to find out how the structure of the whole Secret of Fatima is built: each part of the Secret announces first calamities to come, afterwards it proposes remedies, finally it describes the consequences. The negative consequence of one part leads to the calamities of the next part. It is important to keep in mind that Sr. Lucia always speaks about one secret divided into three parts. However, such a unity exists only if the parts are linked one to another. Based on these facts, the following pattern can be established:

First part:

a) the **calamities** presented by Our Lady are the vision of Hell and her explication: “you have seen Hell where poor sinners go”;

b) the **remedy** to save the poor sinners from eternal damnation is God’s will to establish devotion to the Immaculate Heart of Mary in the whole world;

c) the **consequences** depend on our positive or negative reaction: if we accept the remedy, many will be saved, peace will be given, the war will end. If not, new calamities will follow which belong to the second part.

Second part:

a) the new **calamities**, consequences of the refusal of men to heed the demands of Heaven are the following: another world war worse than the previous one, famines, persecutions of the Church and the Holy Father;

b) the **means** to prevent these calamities are the consecration of Russia and the first Saturday devotions;

c) the **consequences** in case of our obedience to Our Lady's request would be the conversion of Russia and peace in the world. If not, again, new calamities will follow which belong to the third part.

Third part:

a) the new **calamities**, the consequences of the refusal to consecrate Russia to the Immaculate Heart and to establish the first Saturday devotions in the world, have already been revealed partially by Sr. Lucia: Russia spreads its errors all over the world, the good will be martyred, nations annihilated, the Holy Father will have much to suffer.

However, other calamities are to be added. These must have something to do with the Faith, when in Portugal the dogma of faith would be preserved, in other places apostasy, crisis of Faith, failure of the Pastors, and a complete new "diabolical orientation" will be introduced within the Church.

b) In the two revealed parts, after the Blessed Virgin issued a warning, She then gave the appropriate **remedies**. As She is saving a large number of sinners from eternal damnation through the spreading of the devotion to her Immaculate Heart, and is furthermore triumphing by obtaining the conversion of Russia through the consecration to her Immaculate Heart which will be done by the Pope, it is likely that the means offered in the remedy part of the Third Secret are also linked to the devotion to the Immaculate Heart of Mary. This seems all the more clear, since this battle of Hell against her will end by the triumph of her Immaculate Heart.

Moreover, the means offered always include a request to the Holy Father. However, according to the analysis from Father Alonso, as Our Lady doesn't repeat herself, the hidden part won't deal with the

consecration of Russia or with the communion of reparation of the first Saturdays of the month.

What could this remedy possibly be? Some indications from Sr. Lucia's writings can give an important hint: several times she asks for prayers for the acknowledgment of the Holy Rosary as a public prayer of the Church. As no allusion about this wish of Sr. Lucia can be found in all the communications and visions before, one can infer that this request could be found in the hidden part. This is confirmed in the interview with Father Fuentes, when Sr. Lucia remarks that "God was giving the two last remedies to the world: the holy Rosary and the devotion to the Immaculate Heart of Mary".

And also the following passage: "Look, Father, the Most Holy Virgin in these last times in which we live has given a new efficacy to the recitation of the Rosary to such an extent that there is no problem, no matter how difficult it is, whether temporal or above all, spiritual, in the personal life of each one of us, of our families, of the families of the world, or of the religious communities, or even of the life of peoples and nations, that cannot be solved by the Rosary. With the Holy Rosary we save ourselves. We will sanctify ourselves. We will console our Lord and obtain the salvation of many souls."

Other possible remedies could be: the acknowledgment of the feast of the Immaculate Heart of Mary as one of main celebrations in the Church, acknowledgement of Our Lady as the Mediatrix of all graces.

c) As the whole secret is the description of the devil's final battle and each part reveals another and more drastic aspect and development of this battle, logically the third part will be the ultimate one. Therefore, the **consequence** of this part cannot be the introduction into a new (forth) one, but must necessarily lead to (or be itself) the conclusion of the whole secret. Now this conclusion we know: the triumph of the Immaculate Heart, the consecration and conversion of Russia, and a period of peace.

6. Proof *ex contrario*: The Second Vatican Council and the Dispositions of the Popes Regarding the Secret

The attempt of the Vatican to eliminate the true secret and to definitely suppress it is in itself a revelation of its contents.

The general attitude of the Vatican is to absorb Fatima, to adapt it by omitting some of its aspects and over-emphasising others, by making use of Fr. Dhanis's Fatima I and II theory, and finally by assimilating it into the modernist concept of religion. This transformation and alienation of Fatima has been cleverly made, with two exceptions: the consecration of Russia was a difficult piece to assimilate by making the people believe that it's done. The Vatican document of the year 2000 employs strong arguments for this, even making use of fake letters claiming to come from Sr. Lucia as arguments of authority.

But one element in Fatima must have been totally incapable of being twisted and re-shaped into a modernist framework, and that is the Third Secret. Let us consider some important events in the sad history of the suppression of the Third Secret.

— The silencing of Sr. Lucia: In 1959, after the interview with Fr. Fuentes, Sr. Lucia received the order from Rome not to make any more commentaries on the Secret. In 1960, Sr. Lucia wrote that she can't receive any more visits, except from her own family. Even bishops and archbishops were forbidden to see her. Whenever she was asked about the apparitions after 1973, Sr. Lucia always declared that she did not have the right to speak about the apparitions to anyone without the permission of the prefect of the Sacred Congregation of the Faith or the Holy Father himself. According to the customs of the Carmel, Sr. Lucia was never alone, even when she received visits from her family members.

From the supposed disclosure of the Third Secret on the 26th of June 2000 until her death, this rigorous silence was maintained. She could never speak to anyone other than close members of her family. Why such silence on her part? After all the disputes about whether or not the vision of the bishop dressed in white was the actual secret or the totality of the Secret, would not the easiest thing have been to let her speak and confirm personally that the published text really is the Third Secret?

— The silencing of the most serious specialists of Fatima (Fr. Alonso, Fr. Fuentes): Those who treat Fatima ‘normally’, that is, according to its official modernist interpretation, are not excluded; their books are printed officially. Only, and only when priests like Fr. Alonso, Michel de la Trinité, Fr. Fuentes *etc.* reveal the true message of Fatima and the likely contents of the Third Secret does Rome begin to be very aggressive and lose its temper!

— The employment of blunt lies and statements contrary to historical proofs against the 1960 date for the revelation of the Secret: If they think that Lucia is a complete victim of her illusions and ‘visions’, all that she said about Fatima is to be “handled with care and can’t be taken *à la lettre*”, including this date. Then why pick out this one statement of Sr. Lucia and cover it with lies?

— Keeping it wrapped in total secrecy for 40 years must have been motivated by a very special reason, because this strategy is in itself very bad, as it leaves room for: curiosity (when you want to be finished with the matter), contradiction (everything is allowed, all private revelations even without approval from Rome, except the Secret), danger of it becoming known somehow by an indiscretion (the more persons know it, the more they give little hints; Sr. Lucia directly and indirectly can talk about it in spite of the imposed

silence), accusations of ambiguity, dishonesty (you say, it's not relevant; so why do you hide it?).

To overcome all these negative arguments and yet NOT to reveal it indicates that it must contain something exceptional concerning the ones suppressing it, something which they could not endorse.

— An even more special motive must have been behind the sudden idea of releasing a fake secret in 2000, as the disadvantages of such a procedure are more severe than keeping silent about the Secret: more contradictions (why not release such a 'secret' during 40 years if it is so obscure and uncontroversial? Why forbid Lucia to talk about it? Contradiction with all that Sr. Lucia said, contradiction with all witnesses of the Third Secret before), false statements, production of other fakes; impossibility of integrating this strange text into the whole message of Fatima, danger of the revelation of facts which prove that this is a fake *etc.*

It must have been considered as the providential opportunity to be finished once and for all with that unpleasant 'story' of Fatima, which "now belongs to the past". In fact, the entry into the new millennium offered a unique opportunity to close the history of Fatima and to bury definitively this fatal secret which, according to Father Dhanis' theory almost unanimously shared in the Vatican, is only an invention of Lucia.

Indeed, its revelation in this year 2000 made it possible to insinuate that it concerned only the 20th century. The Vatican authorities seem to mean: "everything has been revealed, the consecration has been made and Russia is converted. All this is of the past, let us now approach the 21st century. If there is a point to remember in this whole story, it is a call to prayer and penance."

Conclusion: What in the world can provoke such an almost endless series of ambiguous, manipulative, and lying activities? The true Secret must pierce the Modernists to their hearts. It cannot be endorsed, and so must either be silenced or changed. Now what

is it that cannot be endorsed by them? What is it that cannot, by any means, be assimilated, adapted, interpreted or even (as in the question of the consecration of Russia) manipulated? What sort of writing on less than 30 lines on a small sheet of paper must make them determined not to reveal it by any means?

The answer must certainly be that the Secret contains a clear accusation against the whole new orientation as being wrong and utterly disastrous!

The Third Secret must surely indicate how those which the Modernists consider as their greatest achievements are in fact the worst calamities having the most horrible consequences.

If the Third Secret concerns the Pope in some way, it must issue a warning which not only does not please him, but makes him determined to hide it. It must be a horrible prophecy for him (and something much worse than the physical death which the official version depicts), but something so humiliating that it leads John XXIII to say: "It doesn't concern my pontificate."

7. Reconstruction of the Third Secret

The information provided by these six different sources is sufficient for us to attempt to say what the Third Secret contains. In doing so, we must point out that what is of utmost importance is neither the formulation of the sentences nor the exact words that are employed. It is the contents of the Secret that are most important, *i.e.* the following essential points:

a) The theme of the Third Secret is announced in its first sentence

"In Portugal, the dogma of the Faith will always be preserved ...".
As the question of "Faith" is a new one in the whole message of

Fatima, the following lines will develop this theme (Fr. Schweigl, all experts of Fatima, Fr. Fuentes, the writings of Sr. Lucia).

b) The contents of the Secret treat of a great danger to the Faith

Sr. Lucia calls it “a terrible spiritual war”, a “diabolic disorientation will overflow the whole world”, provoking terrible fights and wars which lead “almost everybody to Hell” (Jacinta) by means of a general apostasy and loss of faith (Bishop do Amaral, Card. Ratzinger, Fr. Alonso).

c) The first circumstance of the Secret is the time of its realization

From 1960 onwards, a diabolic orientation will overflow the world and even inside the Church a terrible heresy will be established by its own hierarchy. If the year 1960 is so important for Sr. Lucia, and also important for the adversaries to discredit (1/ Lucia has invented the date; 2/ Lucia admits that it is so), then the events in that time must be a part of the Secret. There would otherwise be no reason to formulate such terrible lies about the origin of the 1960 date.

d) The second circumstance of the Secret is the description of the source of the crisis

This source is the Pope and the Secret is a terrible message for him. All major requests have to be fulfilled by the Holy Father: the establishment in the whole Church of devotion to the Immaculate Heart, the consecration of Russia. For him especially we have to pray, the calamities announced will fall particularly on him!

e) The remedy to vanquish the calamity

The Holy Rosary which is, along with devotion to the Immaculate Heart, the last remedy given to the world.

**f) The conclusion (already revealed)
is the triumph of the Immaculate Heart of Mary.**

Summary:

If we put together these elements, the Secret (written on a little sheet of paper) can easily be reconstructed, if not in its exact words, at least in its essential contents²: “In Portugal, the dogma of the faith will always be preserved” ... as long as the requests of Our Lady are heeded. However, if the world keeps on ignoring the message of Fatima, from the 1960s onwards, a grave heresy will settle in the very heart of the Church — modernism — which will lead to apostasy in a large part of the world. A large number of clergymen up to the very top will lose the faith. A countless number of souls will be lost because of failure and serious neglect on the part of pastors, and especially of the Pope himself, who will push the Church towards destruction. The very same people whom the Holy Father had favoured for this enterprise of destruction will rise against him with the most terrible blasphemies and hatred while the small number of faithful left will die of spiritual hunger. The last remedy to warn against this blindness and most terrible chastisement which sweeps away souls into Hell will be devotion to the Holy Rosary and to the Immaculate Heart of Mary. Therefore, Our Lady requests the Holy Father to accomplish solemn acts in this sense (maybe to establish the Holy Rosary as an official prayer of the Church and the feast of the Immaculate Heart of Mary as one of the main celebrations in the Church). If he refuses to fulfil Heaven’s demands, he will be himself chastised in the most terrible way and the forewarned chastisements will devastate the entire world. Whoever will stay faithful to Our Lady won't perish and She will never abandon him. “In the end, my Immaculate Heart will triumph.”

² As many documents concerning Sr. Lucia have never been published, it is possible, that the Third Secret contains other elements with more precisions about the chastisements announced by Our Lady.

COMMENTARY

The revelation of the essence of the Third Secret is a solemn reminder for each Catholic, but especially for priests, about the *unum necessarium*. Our Lady teaches her children about the final attacks of the devil and gives the remedies, not only in a general way, as She did already before (especially through her privileged instrument St. Louis-Marie Grignion de Montfort, and in her apparitions in Quito and La Salette), but in a very specific and concrete way.

1. The Third Secret and the Catholic Faith

The loss of the Faith is the worst of all calamities, because it makes souls blind to the way to Heaven and delivers them into the power of the prince of darkness. Now the loss of the Faith has generally always been provoked from ‘outside the Church’, from heresies or from anti-Christian ideologies, about which Our Lady spoke in the Second Secret. However, Modernism, which Saint Pius X refers to as the worst of all heresies, their melting pot, threatens the Church from within. The Third Secret is a solemn warning about this most efficacious and most skilful strategy of Satan. It is an entreaty from the best of all mothers to preserve her children from the worst: in Fatima, She gives important details on a level not seen in her other apparitions: exact dates, and how everything will happen!

Yet more important are the remedies given by Our Lady: they are the expression of the role of Our Lady in the latter times. She is truly our last and unique hope to remain faithful and conserve the most precious light received from Heaven: the unchangeable Catholic Truth. The Rosary is the contemplation of the Truth in her light. It keeps our mind constantly oriented towards Our Lord, fixes our eyes on the mystery of our salvation and the perspective of happiness “not in this, but in the next world”. The Immaculate

Heart is perpetually occupied in helping us in all of our needs, to crush Satan's head and to lift us up in the midst of temptations.

2. The Third Secret and the Mystery of the Church

Outside the Church there is no salvation! This truth of our Faith applies to all times, but especially to the last times. That is the reason why the devil strives to destroy the Church or at least to harm and prevent the graces of conversion and salvation from reaching people. The Third Secret denounces the last and final attack to overcome the City of God, and in particular, the strategy to corrupt the shepherds, so that the sheep go astray.

Our Lady insists on the most important role of the Pope: if he is faithful and fulfils her requests, it will be of the greatest benefit to the whole Church, innumerable people and finally the whole world. If he refuses, his disobedience will cause the greatest calamities and catastrophes for the Church, the whole world and will put innumerable souls under the domination of Satan and ultimately will result in their eternal damnation. But it would be an immense error to attribute all calamities to the Holy Father alone. Jacinta and Lucia constantly repeated that we need to pray a lot for the Holy Father. His refusal to heed Our Lady's requests is, to an important extent, an echo of the refusal and indifference of the whole Catholic world towards the love of its Heavenly Mother. It is interesting that Jacinta's vision of the Holy Father weeping and praying with many people is directly linked to the Third Secret, as Lucia expressly stated. The Church is the Mystical Body of Christ: certainly the head of the Body, the Pope and bishops, have the role of leadership, but the Church also depends on the lay members of the Church, on their prayers and sacrifices, as to whether God will give the Church pious and faithful leaders.

The Third Secret also shows the precise role of the Immaculate Heart in the Church: She brings victory and prosperity and strengthens the faithful and hierarchy to be her instruments to crush Satan's head and to vanquish all heresies all over the world.

But if the hierarchy fails and the shepherds abandon the sheep, this best heavenly Mother doesn't abandon them, but calls without discouragement for the conversion of the leaders, and gives special means of salvation to the abandoned sheep. She is always in the Church and never outside. She always works with the structure established by her Son and will always pour out her mercy on whosoever comes to her Immaculate Heart, the "refuge and way to God", be it pope, bishop, priest or simple faithful.

3. The Third Secret and the Mystery of Eternal Salvation and Damnation

The constant concern and worry of Our Lady here reaches its highest pitch: nothing sends more souls to Hell than the loss of the Faith and the failure of the pastors. The Third Secret somehow brings all the important themes of Fatima to their greatest possible extent and final term: the spiritual fight, the triumph of the enemy, the importance of the Faith, the Rosary, the Immaculate Heart, but before all others the mystery of salvation or damnation: either total ruin and loss of "many, many"; or incredible victory and miraculous salvation of equally many — all dependent on the "yes" or the "no" towards Our Lady of Fatima!

The Third Secret is a clear and precise illustration of the prophecies of St. Louis-Marie Grignion de Montfort, when he wrote about the latter times, that "Satan, knowing that he has little time — even less now than ever — to destroy souls, intensifies his efforts and his onslaughts every day. He will not hesitate to stir up savage perse-

cutions and set treacherous snares for Mary's faithful servants and children whom he finds more difficult to overcome than others." The Third Secret reveals the most terrible weapon of the enemy of humankind, a weapon which succeeds most efficaciously for the loss of the greatest number of souls forever. But the same Secret also contains the consoling revelation of her to whom alone God promised the final victory over the serpent — at the end: "In these latter times Mary must shine forth more than ever in mercy, power and grace; in mercy, to bring back and welcome lovingly the poor sinners and wanderers who are to be converted and return to the Catholic Church; in power, to combat the enemies of God who will rise up menacingly to seduce and crush by promises and threats all those who oppose them; finally, She must shine forth in grace to inspire and support the valiant soldiers and loyal servants of Jesus Christ who are fighting for his cause."

Therefore, the Third Secret awakens consciences and shows everyone the imminent danger which we are in of falling into Hell. But instead of making us afraid of the overwhelming army and power of the tempter, or pusillanimous before the multitude of the enemies, we receive more than ever before from herself the necessary graces to vanquish, through her, Satan and all heresies all over the world.

4. Deeper Reason for Hiding the Third Secret

Could it not be the disposition of Divine Providence, that as long as Fatima is despised, the Secret will not be published? But at the moment of deepest despair, when all the cataclysms announced in the Secret will have taken place and almost destroyed the Church, when the great Secret is about to be fulfilled in its last consequences, the Holy Father, faced with the terrible evidence, will finally under-

stand the fatal errors and diabolical disorientations that have been devastating the Church since Vatican II.

First, the Secret of Fatima will have demonstrated its authenticity by the realisation of its prophecies. The disclosure of the Great Secret will be like Heaven's commentary on all that has happened since 1960, the clear proof that the post-conciliar "renewal" was not only a failure, but the most terrible attack of Satan against Our Lord, against his Mother, and against the Church. The discovery of the full extent of the Modernist revolution with all its consequences is a very complicated thing: it needs a wide and exact knowledge of theology, morals, of the rules of discernment of the spirits, of the long history of liberalism and modernism within the Church. And even then, it is very difficult, and even impossible, for most of the faithful to accept that this revolution came from the head of the Church, the shepherds *etc.* However, with the disclosure of the Secret, everything becomes easy and evident: the simplest children of Our Lady will understand and accept what their Heavenly Mother clearly announced 100 years before. Thanks to that revelation, they will also easily understand the mortal trap and imminent danger of the devil's final attack, and with this diagnosis they will be more eager to care for the sake of their souls.

Secondly, more than anybody else, the Pope himself will be the beneficiary of this disclosure. Facing the total ruin of the Church and being deprived of all other means to save the Church and multitudes of souls (simply because almost everybody will have lost the Faith, including priests and bishops), he will be obliged to turn finally to Our Lady as the last hope for himself and for the Church. What a simple thing for him to turn towards the remnants of the Church and explain: "Look, all this Our Lady announced in 1917, all

these prophecies have been realized to the letter! All seems to be lost now. Only one promise is left: the promise of the Immaculate Heart! And this promise is the most beautiful and efficacious one: as in her incredible mercy, She shows us the means of salvation and gives us the most powerful weapons, we can be sure, that if we follow her, She will fulfil her promises, even if it is “very late”, for it is “never too late”.



CHAPTER SIX

Fatima Fulfilled — the Triumph of the Immaculate Heart

1. The Whole Message of the 13th of July 1917

We have seen the profound meaning and the consequences of both the consecration of Russia and the revelation of the Third Secret. This allows us to now go a step further and deeper in understanding the whole meaning of the great secret of the 13th of July. We could call it the ‘secret of the Secret’: It is the importance of the Immaculate Heart of Mary in the end times. It is the concrete application of the apocalyptic vision, the devil’s final attack mentioned in chapters 12 and 13 of the Apocalypse. The great secret of the 13th of July, made up of three parts, is nothing less than a Marian application of the final battle described in these chapters of the Apocalypse. In this first section of the chapter, we will compare closely Saint John’s vision with the Secret of Fatima so

that the Sacred Scripture might provide us a deeper understanding of that secret.

Apocalypse 12 starts with a majestic vision of Our Lady: "A great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apocalypse 12:1). Her opponent is Satan, who threatens to destroy her. Then comes a description of events that relate to the First Secret.

a) The First Secret

First, the mortal enemy of the Immaculata appears: "And there was seen another sign in heaven. And behold a great red dragon (12:3)... And the dragon was angry against the woman, and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ" (12:17). The dragon, who is later referred to as the "old serpent" (12:9), is Satan himself, marked out by God's curse in paradise: "I will put enmities between thee and the woman, and thy seed and her seed" (Genesis 3:15).

Since he can do nothing to harm her, he directs all his rage at her children, the souls that he wants to ruin eternally. This is why, in the first secret, the Immaculata in Fatima showed the children the place of this worst possible misfortune: "We saw something like a sea of fire. Immersed in this fire were the devils and souls, as though they were transparent, black and orange glowing coals in human form that were swimming in this fire....The devils could be distinguished from the souls by the horrible and loathsome forms of repulsive, unknown beasts." Yet immediately after this vision Mary showed God's reaction, speaking about a superior way of preserving souls from these fires of Hell: "You have seen Hell, where the souls of poor sinners go. In order to preserve them from it, God wants to establish in the world the devotion to my Immaculate Heart."

b) The Second Secret

The Book of Revelation goes on to describe the first helper of the dragon, the beast from the sea. "And I saw a beast coming up out of the sea, having seven heads and ten horns: and upon his horns, ten diadems: and upon his heads, names of blasphemy.... And the dragon gave him his own strength and great power.... And all the earth was in admiration after the beast. And they adored the dragon which gave power to the beast. And they adored the beast, saying: Who is like to the beast? And who shall be able to fight with him? And there was given to him a mouth speaking great things and blasphemies... against God, to blaspheme his name and his tabernacle and them that dwell in Heaven. And it was given unto him to make war with the saints and to overcome them. And power was given him over every tribe and people and tongue and nation. And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb which was slain from the beginning of the world" (Apocalypse 13:1–8).

Exegetes usually see the beast in these passages as a symbol of a political world power. The second secret of Fatima corresponds to this. "If my requests are fulfilled, then Russia will be converted and there will be peace. If not, then godless propaganda will spread its errors throughout the world, stirring up wars and persecutions of the Church. The good will be martyred, and the Holy Father will have much to suffer. Many nations will be destroyed."

How can this beast arising from the sea of hellfire, *i.e.*, anti-Christian regimes, be conquered? Through confidence in the Immaculate Heart of Mary and the recognition of her power in public, social and political life. This confidence is expressed and this recognition is made by means of consecration to the Immaculate Heart, but especially the consecration of Russia, the land that has become the chief instrument of the gigantic work of destruction accomplished by the beast, which has dragged half the world with it into the pit of communist atheism.

This consecration includes conversion to the true faith, first at the individual level, but also in society and in public institutions and structures: in the Church, among the various peoples, and especially the people of Russia, and finally in the whole world.

c) The Third Secret

Finally, in the Apocalypse, a second beast appears. "And I saw another beast coming up out of the earth: and he had two horns, like a lamb: and he spoke as a dragon. And he executed all the power of the former beast in his sight. And he caused the earth and them that dwell therein to adore the first beast.... And he did great signs.... And he seduced them that dwell on the earth, ... saying ... that they should make the image of the beast." (Apocalypse 13:11–14) The second beast is a further emanation of the dragon. Three times the Evangelist calls it the "false prophet" (Apocalypse 16:13, 19:20 and 20:10). Therefore we are dealing here with an entity that has the power to prophesy. Thus, it is a spiritual, religious power that is in the clutches of evil. This evil is none other than unbelief, which comes "up out of the earth", *i.e.* from within the Church itself; it superficially imitates Christ's teaching and the Church itself, but in reality this heresy in the Church is inspired by the dragon and is entirely at his service ("it had horns similar to the horns of the lamb, but speaks like the dragon").

This is the essential content of the Third Secret: the almost total destruction of the Church and a heretofore unprecedented number of apostate souls by the work of the second beast. That beast is incarnate, so to speak, in a new religious mentality that leads entire nations into the great apostasy: the orientation of the Church towards the liberal and Masonic principles of "freedom" and independence from Our Lord, towards a "fraternity" of all people which tolerates and promotes all religions.

How can this “false prophet”, this fake Christianity be overcome? Only by Our Lady, who certainly gives to her oppressed children the appropriate weapons to overcome the most brutal of all attacks: the greatest weapon is her Immaculate Heart, and the strength of her children is their “tender love and appreciation of how full of compassion She is and how much they stand in need of her help. In all circumstances, they will have recourse to her as their advocate and Mediatrix with Jesus Christ. They will see clearly that She is the safest, easiest, shortest and most perfect way of approaching Jesus and will surrender themselves to her, body and soul, without reserve in order to belong entirely to Jesus” (*Treatise of the True Devotion*, No 55).

d) The Great Secret: Heaven’s Response to the Final Attacks of the Anti-Trinity

What, then, is the “secret of the Secret”? It is the Immaculate Heart of Mary — the all powerful apocalyptic woman and her final triumph! Despite all the terrible attacks and offensives of the devil, his apparent victories only announce and prepare the final triumph of Our Lady of Victory. God allows the darkness to become the darkest possible, for just one purpose: to manifest, by contrast, the overwhelming light emanating for the Immaculate Heart. That is why heresies have developed today at a dizzying pace: so that at the moment of the worst trial, when it appears that the truth has been crushed irrevocably, the Immaculata will triumph over all of them without exception. In this triumphant role of the Vanquisher of All Heresies, the Immaculata will appear particularly as the Mediatrix of all graces of conversion.

As Co-Redemptrix She puts an end to the “abomination of desolation in the holy place” and causes the sacrifice of our redemption, the Mass of all times, to illuminate the world once again with its eternal splendour.

The Mediatrix of all graces of conversion ends the era of false ecumenism. The privileges of her universal motherhood and Queenship destroy the cult of humanity, unmask the utopia of the Masonic paradise on earth and show once again the value of the last things, including especially the unending beauty of the heavenly fatherland. By offering her Immaculate Heart as a “refuge”, Our Lady of Fatima gives the world the means to overcome even the very worst temptation, namely apostasy from the faith — a means without which mankind would be completely defenceless against the “demonic wave that is sweeping the world”.

Accordingly, the three parts of the great Secret of Fatima portray the three-dimensional working of Satan, who apes the Holy Trinity by operating in three different modes. The dragon strives for the ruin of souls. His two beasts are the immediate means for attaining his goal.

The first beast is modern liberalism, embodied in the sects of Freemasonry and in Communism.

The second beast is the new world religion, built on the foundation of false ecumenism.

Opposing this monster, in its three embodiments, is the apocalyptic woman, the Immaculate Heart of Mary. Her “great secret” consists of the fact that She is the one who will crush Satan’s head. By fulfilling her will, we can save our souls in a simple way (the promise connected with devotion to the Immaculate Heart of Mary), renew the Christian world order (connected with the consecration of Russia) and finally rescue the Church (the Third Secret).

Cardinal Cerejeira draws the same conclusion: “From the two parts of the Secret already revealed — the third part has not been made known, but it has been written and placed in a sealed envelope and will be opened in 1960 — we know enough to enable

us to conclude that the salvation of the world, in this extraordinary movement of history, has been placed by God in the Immaculate Heart of Mary" (the 7th of September 1946).

2. The Whole Message of Fatima

All these considerations will help us grasp the "totality of Fatima". Fatima is the constant presence of our heavenly Mother in the latter times. She is present to us and transforms us: her requests — our way to holiness; her promises — our consolation; her mercy — our purification; her graces — our sanctification; her triumph — our glorification.

We are present to her and render her homage: our devotion — her honour and glory; our consecration — her guidance, authority, royal dignity — Mary Queen; our reparation — her immaculate beauty; our conversion and efforts for the conversion of sinners — her being Mother and supreme commander in the militant church; our obedience — the triumph of her Immaculate Heart ...

a) "*Quia respexit humilitatem ancillae suae ...*"

The central message of Fatima is first of all the exaltation of that virtue by which Our Lady pleased God infinitely and attracted to her soul an abundance of graces, the virtue of humility. It is striking that Our Lady causes so much damage to Satan and his empire with such a lowly and humble activity. She decides to take on the worldwide empire of Freemasonry and Communism by appearing six times to three pre-teenage shepherds in a remote village in Portugal! By means of those few apparitions, She inflicts great damage on the empire of evil. If we had come up with a plan of our own to defeat Freemasonry and Communism, it would certainly not have been that one.

This choice of God and Our Lady is a manifestation of the divine Wisdom that St. Louis-Marie Grignion de Montfort was always seeking to understand. It tells us where our real strength lies. It is not in physical strength, but in spiritual strength. It is not in power, but in humility. St. Louis states in his *True Devotion to Mary*, No. 53, that Satan hates to be defeated by a humble virgin. The fact that She can inflict so much damage by such humble means must infuriate him. We can even go so far as to say it would be unwise for her to defeat him by any other means, just as it would have been unwise for Our Lord to defeat Satan by a show of merely worldly power.

The fact that She chooses these unknown children as her instruments to launch her Fatima campaign against the allied powers of Satan is an encouragement to all individuals and institutions with little resources available to them. We, all weaklings and nothings, should understand that we really have more resources than we know, by simply fulfilling the requests of Our Lady of Fatima as generously as possible.

Her choice of the humble Fatima strategy demands humility on the part of those who follow her. It is not like following a Napoleonic general, wherein you receive worldly glory. Rather, you have to believe in and submit to a message delivered to us by a shepherd girl from a remote village, Lucia. Can we not see in Fr. Dhanis, with his Fatima I / Fatima II distinction, an evident movement of pride and unwillingness to have messages of such consequence come through such humble means? The humbles, on the other hand, are satisfied with the proofs of 13th the of October, the proofs of the children's holiness, and will humbly and happily accept the striking fact that Fatima is indeed God's plan for the salvation of our age. It defies human wisdom but manifests divine wisdom.

b) Calvary and Fatima

What the Sorrowful Mother is to Christ crucified, Fatima is to the Church in our times. We suffer seeing our heavenly Mother so despised. She suffers infinitely more seeing her Son once more rejected, crucified and destroyed, this time in his own Church. Thanks to her, the good thief and Longinus were converted on Calvary, and Mary Magdalene was purified. Thanks to her Immaculate Heart, in the middle of apostasy and the destruction of the Church, all good-willed souls will be converted.

Calvary is Christ's triumph in his ignominious death on the Cross, and his Mother's triumph when standing at the foot of the Cross in the agony of her compassion: in the deepest darkness there appears the brightest light! In the moment of apparent total defeat the greatest victory is won. The same contrast will occur in the latter times: all calamities will fall upon the world, because people wouldn't convert and fulfill her requests. But, in the very moment of the apogee of the forces of destruction, thanks to her Immaculate Heart, the souls of thieves, unbelievers and public sinners will be converted.

On Calvary, her Heart was pierced by seven swords of sorrow; at Fatima, She was pierced by a crown of thorns which penetrated her heart. What made her suffer on Calvary were the terrible wounds and the horrible state of Her only beloved Son; what made her suffer at Fatima are the terrible wounds inflicted on each member of the mystical Body of her Son by the enemies outside the Church (pagans, heretics...) and inside it (members of the hierarchy).

But these very wounds and sacrileges inflicted on him and her at Calvary became sources of salvation. The biggest triumph of the devil became his greatest defeat. The deepest darkness became the origin of the most brilliant light. This contrast of Calvary is repeated in Fatima: The calamities announced in the great secret are the announcement of the Good Friday of Christianity and the Church

itself. Our Lady also proclaims the reason for the calamities, namely that her requests are not heeded. But in the midst of total destruction and when the devil is about to cry out his final victory, She accomplishes the miracle of the Sun twice: the first time physically on the 13th of October 1917, to provide an overwhelming proof of the truth of her message; the second time, after the fulfilment of the prophecies of the great secret, She will work an even greater, spiritual miracle of the sun: She will bring back light and obtain the final victory of her infinite Love as revealed in her Immaculate Heart.

c) The Great Summary:

**FATIMA and the MOST HOLY TRINITY
(the vision of Tuy)**

On the 13th of July 1917, the Mother of God announced in Fatima that She would come again “to request the consecration of Russia to my Immaculate Heart and the communion of reparation on the First Saturday of the month”. The Mother of God then appeared with the Christ Child to Lucia in December of 1925, when she was a postulant in Pontevedra, to explain to her the nature of the devotion to her Immaculate Heart. And on the 13th of June 1929, the apparition in Tuy took place, in which Mary called for the consecration of Russia to her Immaculate Heart (see volume II, pages 106–122).

Certainly the first purpose of this apparition is the consecration of Russia and, through it, the fulfilment of God’s great promises made by Mary at Fatima. To explain her wishes, Our Lady could have appeared to Sr. Lucia in the same way as She did in 1917, when She communicated similar messages and requests. However, this time Sr. Lucia had an extraordinary vision of the Most Holy Trinity, which she describes as follows:

“Suddenly the whole chapel became bright with a supernatural light, and above the altar appeared a luminous cross that extended

to the ceiling. In an even brighter light appeared above the cross the face of a man with his body down to the waist. In front of his chest was a dove, also made entirely of light, and nailed to the cross was the body of another man. A little below his hips appeared a chalice floating in the air and a large host, upon which fell the drops of blood that streamed from the face of the Crucified and from his wounded side. They flowed down upon the host, and from there they fell into the chalice.

“Beneath the cross to the right was Our Lady with her Immaculate Heart in her hand (it was Our Lady of Fatima with her Immaculate Heart, which She held in her left hand, without a sword or roses, but rather surrounded with a crown of thorns and all aflame).

“Beneath the cross on the left appeared large letters, as though made of crystal-clear water, that flowed from the hand of the Crucified down upon the altar and formed the following words: Grace and Mercy.

“I understood that the mystery of the Most Holy Trinity was being shown to me; and I received insights into this mystery that I am not allowed to reveal.”

Why did Our Lady want to combine her revelation with the vision of the Most Holy Trinity? Surely in order to show that the ultimate purpose and deepest meaning of her apparitions is founded upon the mystery of the Trinity: that all the particular graces that She wants to give the world through Fatima (and other apparitions) are directed to enlighten people on the place and role of the Immaculata in the mystery of God and redemption.

d) Commentary of the vision: *gesta Dei per Immaculatam*

“All operations of God towards the world happen through the Immaculata”, said St. Maximilian Kolbe: Everything comes from God the Father, who sends the Son to the world and together with the Son

spirates [breathes out] the Holy Ghost. The Father is the primordial source of all being, of all life, of all love. From the bosom of the Father the Son is begotten and the Holy Ghost is spirated from the Father and the Son as from a single principle.

The mission of the Son is the Redemption of the world upon the cross. In the vision at Tuy, the Cross takes up the whole room, from the altar to the ceiling. The cross is the revelation of God's love in its entirety; through the Crucified all "grace and mercy" is granted to us. The blood that flows from the Redeemer's wounds is collected in the mystery of the host and the chalice: Christ's entire work of redemption is present in the Most Holy Eucharist, in which the Sacrifice on Calvary is re-presented and renewed.

The mission of the Holy Ghost is the "illumination" of the whole work of Redemption, namely making all of God's love shine forth as light, grace and strength, and thus bringing God's entire work to perfection.

This action, God's self-giving, his descent into the world for us and for our salvation, is collected in the Heart of the Immaculata, which is entirely luminous from the light of the Holy Ghost and which receives into itself all of God's love. Her heart is the palpable expression of her inmost being: of her soul, which is completely filled with the Holy Ghost; of her intelligence, which is full of unfathomable wisdom; of her will, which is full of devotion and love. She alone stands there beneath the Cross as the New Eve beside the New Adam, so as to bring forth with him the redeemed human race. She stands there as the first fruit of the redemptive sacrifice, to which sacrifice She owes the miracle of her Immaculate Conception. Her heart appears pierced by the thorns of Christ's crown of thorns: it means that She is the Co-Redemptrix, who of all creatures shares most fully in his suffering. She holds this heart in her hand, that is, She holds it out to us, She gives it to us, for She is our Mother. Enkindled by the Spirit of Love, her heart burns for her children, which She bore on Mount Calvary

amidst a thousand pains, and which She now desires to snatch at all costs from eternal destruction.

The Immaculata with her radiant Heart now touches our world. Through her heart, there flows into souls the whole of the love-filled outpouring of the Trinity. This is God's actio, the initial movement of divine love, which the Doctors of the Church call the "going forth" or the exitus. This actio is also symbolised by the flowing, living water that pours out of the wound of the Crucified down into the world as "grace and mercy".

But there is yet more: The Immaculate Heart is not only the "aqueduct", the channel through which God came to us. The Immaculate Heart of Mary is also our return to God! By the same path which God took to descend to us, we are supposed to return to him. ***"My Immaculate Heart will be your refuge and the way that leads you to God!"*** Mary's message during this revelation can be summed up in three words, which are also the principal themes of Fatima: *consecratio, reparatio, conversio* — consecration, reparation, conversion. Mary comes to the aid of Christianity in its tribulations, draws men to her Immaculate Heart (consecration), leads them back to God (conversion) and calls them to participate in the building up of Christ's kingly reign (reparation).

At Fatima (and especially with the final apparition in Tuy) the Will of God was made visible to the whole world, so that now, in the end times, Mary might be made known to the world as the Mediatrix of all graces, as creation's return home to God. Mary's Heart gathers the children of God and preserves in them the light of grace in the midst of a dark world. In her Heart we can endure to the end, beneath the cross of Christ. It is in this way that the return through Mary to Christ in the Holy Ghost to the Father takes place.



CHAPTER SEVEN

Fatima and the Militia Immaculatae

Is there something more to say about Fatima? To a superficial glance, it seems not. There is, however, a strange coincidence which merits attention: in Rome, on the 16th of October 1917, three days after the completion of the Fatima apparitions, a Polish seminarian, Maximilian Kolbe, founded the *Militia Immaculatae* (M.I.). Inspired by deep consciousness of the doctrine that Our Lady is the Mediatrix of all graces, the future Fr. Kolbe was convinced that She and She alone has been designated by God to give all graces of conversion to those who stray in the darkness of error and sin.

If this is true, then the most effective way to reach souls is to establish an army of devotees to Our Lady who work as instruments of Our Lady's Immaculate Heart for the conversion of the world, because ordinarily, She would give these graces only with the participation of her children willing to be instruments in her Immaculate Hands.

We will first consider the profound unity of the message of Fatima and Fr. Kolbe's Marian army, and secondly come to the conclusion that both interventions of Our Lady complement one another. It seems that the M.I. was created to put the message of Fatima concretely into practice. At Fatima, Our Lady teaches us the devotion to her Immaculate Heart: prayer, sacrifice, Communions for the intentions of reparation and conversion of sinners; consecration of Russia; Five First Saturdays; daily recitation of the Rosary. Furthermore She reveals to us, that God "wants to use us to make her known and loved". Through Saint Maximilian Kolbe She explains us how concretely this has to be done.

1. Unity of the Message of Fatima and the M.I.

It is certainly not a mere coincidence that the apparition of Our Lady at Fatima and the foundation of one of the most important Marian movements in history took place at the same time. Even more astonishing than this is the discovery that they contain essentially the same message and the same requests; they are based on the same principles and propose the same means; and they strive to obtain the same goals.

a) Goals

CONVERSION: The *Militia Immaculatae* is all about the conversion of the enemies of God, enemies because of their errors, enemies because of their sins. This is also the very reason for the apparitions of Our Lady. At Fatima, Our Lady refers to the enemy with the phrase "the errors of Russia"; in the M.I., it is "Freemasonry". The only 'chance' lies with Our Lady, called by Saint Maximilian Kolbe "the Immaculata", at Fatima "the Immaculate Heart of Mary". Maximilian's explanation of who the Immaculata is can be called

a meditation on the mystery of her Immaculate Heart or “the Immaculate Heart of Mary in depth”: both the M.I. and Fatima focus on the living and striking reality of her role in the salvation of the world as Mediatrix of all graces of conversion and sanctification.

REPARATION is the keyword of Fatima: each sin is like a thorn which man presses into the Immaculate Heart of Mary and into the head of Our Saviour. As we all commit innumerable sins, the only way to show our true repentance and love is to try to delicately pull these thorns out by consoling Our Lord and Our Lady with the deepest compassion. In this way, we repair the damage we inflicted on THEM and on our own souls. One of the most consoling acts of reparation, however, is to bring the whole world of sinners to her feet. The deepest desire of the apostolic zeal of Saint Maximilian Kolbe was to re-establish the honour and glory of the Immaculata, by converting her enemies, changing them from ferocious wolves into humble sheep of the Queen.

b) Principles

THE IMMACULATE HEART — Mediatrix of all graces: all the words and gestures of Our Lady of Fatima are based on the truth that Our Lord Jesus Christ, whilst dying on the cross, appointed his Mother to become our Mother: “Woman, behold your son!”. By these words He gave her all that is necessary for a Mother to give to her children. She is not only ‘full of grace’ for the sake of her own holiness, but She is also the “universal spiritual vessel” into which all graces of conversion and sanctification flow from the Sacred Heart of Jesus and then on into our souls. Saint Maximilian insists on the universality of her dispensation of graces: they all come to us “only through Thy hands”. He loved to repeat the wonderful sentence: *GESTA DEI PER IMMACULATAM*: “All actions of God go through the Immaculata”.

THE TWO CITIES: the second principle is the true understanding of the Church and our life on earth as members of the Mystical Body of Christ. All apparitions of Our Lady are based on the fact that her children on earth live in a constant war because. With original sin, the devil established his tyranny in this world. He seeks to keep all human beings far from God's grace and so to prepare their eternal damnation. However, Our Lord Jesus came from Heaven to destroy Satan's power, to free us from the chains of sin and to open up again the way to Heaven. Therefore, He established his Kingdom on earth, the Holy Catholic Church. Ever since, the two 'cities' have been at war, and the nearer the end of the war approaches, the more terrible it becomes.

For the latter times, Our Lord announced an almost total victory of the enemy before his definitive defeat. In those times He will give to the world one last hope: the apocalyptic woman, the Immaculata! That's why Our Lady will come to assist her children in their greatest need: in Fatima She gives us the last means to overcome the devil's final attack, and to win the battle. One cannot understand her words if one does not have this constant battle in mind, with its terrible dangers and the necessity of constantly employing all the means She gives us. Through the *Militia Immaculatae* She makes us even more conscious that we are under the worst attack day and night: this is the main reason that the M.I. makes use of so many military words. We are her Knights on the battlefield using her mighty weapons, shooting innumerable bullets into the heart of the enemy (ejaculatory prayers), using her ammunition — the Miraculous Medal.

THE HUMAN INSTRUMENT: the third principle was enunciated by St. Augustine: "God who created us without us, doesn't want to save us without us". This means not only that we have to collaborate with the grace of God by practising the virtues for our own sanctification but also that God will work in the world generally only

with the participation of human beings. He creates all men, but only with the participation of human parents; Jesus continues his work of salvation until the end of the world, but only if He finds instruments — priests — through whom He speaks, blesses, pardons *etc.* Our Lady continues her office as Mediatrix of all graces, but only if She also finds instruments, channels, through whom the graces of conversion and sanctification pass from her Immaculate Heart into the hearts of poor sinners. This is exactly the noble vocation of each Christian, and the sacrament of Confirmation has been given to bestow upon us the abundance of the Holy Ghost to accomplish this task as instruments of Jesus Christ, his soldiers; as instruments of Our Lady, her Knights!

At Fatima, Our Lady reminds us about this essential life task calling us to “pray and make sacrifices”, to consecrate ourselves and others to her Immaculate Heart, to pray the Rosary *etc.*, and upon these spiritual exercises depend the salvation of many souls. The *Militia Immaculatae* is a constant motivation and concrete practising of this essential task of being an instrument in her Immaculate Hands. Saint Maximilian Kolbe presents many ideas and gives suggestions on how to form the proper dispositions for dispensing graces from her hands. We enable her to “set free the graces in her Heart” when we become like a pencil in the artist’s hand, the channel for bringing the living waters from the source (the Immaculate Heart) to the plants (the souls).

c) Means

We can distinguish four main means indicated by Our Lady of Fatima and equally by Saint Maximilian Kolbe for his Knights: consecration, apostolic prayer, sacrifice, and good example.

CONSECRATION: In our second volume, we examined how Our Lady in Fatima insists on the extreme importance and necessity of the act of consecration to her Immaculate Heart. The act of conse-

cration to Our Lady consists essentially in that firm and public act of will by which we submit ourselves entirely to the motherly dominion of Mary. This dedication of ourselves establishes a new relationship between us and her, something like a new law of life: “from now on I want to be entirely, body and soul, thoughts, words and deeds, present and future, your child and slave (St. Louis-Marie Grignon de Montfort), and also an instrument in your immaculate hands (St. Maximilian Kolbe). From now on I want to immerse my heart, my personality, my deepest desires in your Immaculate Heart and make the desires and wishes of your Heart mine (Consecration to the Immaculate Heart).”

What is changed?

From the day of the consecration, we allow our Heavenly Mother to take command of our life, and She accepts this offer. How? Henceforth, She herself enters into our life, adds to all our mean and imperfect thoughts, words and deeds the immensity of her virtues and imbues each moment with special graces of conversion and sanctification. A sacrifice before and after the act of consecration is a quite different thing: before, it was our sacrifice with our little feeble merits; afterwards, it is our sacrifice enriched by the love of all her sacrifices and their almost infinite merits. We see here, already, what will be explained in the next chapter: the Consecration to the Immaculate Heart (Fatima) receives an important strengthening by means of the *Militia Immaculatae*. The M.I. is a spiritual army, and all its Knights are constantly motivated by the Officers to accomplish the will of the Immaculata and to use the means. Thanks to the M.I., the importance and idea of the consecration to Our Lady will never be forgotten, and will always be refreshed and renewed. In other words, it is one of the noble tasks of the M.I. to remind, propagate and deepen all the above-mentioned consecrations, necessary to guarantee the salvation and apostolic efficacy of Mary’s children.

APOSTOLIC PRAYER: The prayer for the conversion of sinners is omnipresent in the apparitions of Fatima. We find the same insistence in almost all the letters and conferences of Saint Maximilian. At Fatima, Our Lady (and earlier the Angel) gave the children concrete prayers to recite, and inspired them to repeat them on all occasions to console Our Lord and Our Lady and for the conversion of sinners. Saint Maximilian, speaking about the same topic, gives many ideas and examples when and how and for whom these prayers could be said (see below 2a).

SACRIFICES: It is very interesting to remark that both Our Lady at Fatima and Saint Maximilian in his M.I. almost always ask for “prayers and sacrifices”. Fr. Kolbe explains that the one enriches the other: the value of prayer grows with each effective accomplishment of the will of God. This is easy to understand, as it is not difficult to declare with words our love to the beloved.

The love, however, becomes reality in the measure that we do something for the beloved. And the more we prove our love with deeds, the deeper the love. The highest expression of love, however, is to suffer for the beloved, because nothing costs us so much as suffering.

Similarly, the highest way to pray is to join to our prayers our sacrifices and sufferings. On the other hand, our sacrifices need to be accompanied by prayers, as only prayer obtains the grace of perseverance. Furthermore, a fervent prayer is the best stimulant and motivation to make sacrifices.

GOOD EXAMPLE — duties of state: When describing the qualities of the faithful Knight of the Immaculata, Saint Maximilian insists on his submission to the Will of the Immaculata, which he counts as the most perfect and powerful means to serve her and to win souls. When we understand the will of the Immaculata, we

firstly recognize the duties which our state of life imposes on us. To best fulfil our duties is the equivalent of “giving a good example”. Exactly the same teaching is found in Fatima.

Sr. Lucia wrote in her letter to the bishop of Valladolid: “Our Lord told me: *‘The penance that I request and require now is the sacrifice demanded of everybody by the accomplishment of his own duty and the observance of My law’*”.

2. The M.I. Completes Fatima

At Fatima, Our Lady gives the general rules for our spiritual life and apostolate and teaches us what to do in the latter times. Through the M.I. She provides the concrete application of how to do it! In other words, the M.I. makes the message of Fatima more explicit.

a) Structure

Human beings need not only principles, orders, and requests to fulfil; they also need an environment, an atmosphere, a structure with rules and guidance, and without which they would be unable to persevere. Because of the wounds original sin, man is inclined to laziness, blindness and disorder. He needs to be guided and motivated: only a firm structure can become a constant reminder and motivation to be faithful to Our Lady’s requests. Such a structure was given by Our Lady to Saint Maximilian Kolbe at the same time that She appeared in Fatima. It is a hierarchical organization having a director appointed by the competent Church authority as its head. He is assisted by national and local moderators, who with their staff (secretaries and coordinators) promote and establish the M.I., and organize all of the necessary resources for the Knights to persevere and to win souls for the Immaculata. Furthermore, the M.I. operates on 3 levels, so that each person can find the way to serve his Queen that corresponds

to his state in life and capacities: the first level consists of the Knight working as an individual apostle of Our Lady of Fatima. Through her, he is a 'hunter of souls' in his private, personal sphere. He receives inspiration, propositions and encouragements from the Moderators, but he chooses himself what he wants to do for her according to his duties of state, his zeal and his prudence. Second level Knights join in a common apostolate which seeks to make the Immaculata known and loved by means which can only be accomplished by a group of people (medical Mission, pilgrimage, camp, redaction of bulletins ...). Saint Maximilian designates the third level for the few who want to consecrate themselves entirely and exclusively and forever to this noblest task.

One can object that all religious orders, Third Orders, Associations in the Church, offer such structures to the faithful. The spirit and the message of Fatima can penetrate all of them, and they all can and do apply the message of Fatima in their concrete structures. This is true. However, there is a very special element in the message of Fatima: the constant and terrible fight with the enemy, especially in the latter times, and the visible formation, at the request and by the graces of Our Lady, of those whom St. Louis-Marie Grignion de Montfort described as the "Apostles of Jesus and Mary in the latter times" as far back as 1712. Only 3 major Marian movements have been founded in this spirit: the Legion of Mary, the M.I. and the Blue Army of Our Lady of Fatima. Of these three, it seems that the M.I. is the most universal in its structure, strategy and means.

b) Strategy

The strategy of the M.I. is to recruit and form Knights and make them efficacious apostles of Our Lady of Fatima so as to save many souls.

As no one can want what he does not know, Saint Maximilian wants the M.I. to make use of all possible means to make Our Lady

known and loved, including the most modern ones. Literature, mass media, flyers, booklets, books, CDs, films about Our Lady (her life, privileges, apparitions, miracles, the movements founded by her saints ...) have to be produced and distributed all over the world. Thanks to this "publicity", a good number of faithful, touched by her beauty and grace, open their hearts and prepare to give an answer: "Yes, I want to do something for her".

Saint Maximilian hardly imposes any obligations from his Knights, just asking that they pray one ejaculatory prayer daily, wear the Miraculous Medal and of course make the act of consecration, by which they become Knights. Visibly the M.I., in its essence, is not another Marian movements amongst thousands, but is established to popularize, to propagate the necessity for each Catholic, that he must let himself be led by Our Lady both in his personal contact with God and in his task on earth which can be summarized as the love of his neighbour, the care of his eternal salvation.

The whole strategy of the M.I. is this: to make Knights who are increasingly penetrated by the great law to be her instrument in all things, to become the channel of graces of conversion and sanctification through his prayers, sacrifices, duties of state, and whatsoever is good and honest in his life. With him as the brush, the heavenly artist paints souls and makes them beautiful.

— **The preparation for his enrolment**, the enrolment ceremony with the act of consecration, and the M.I. certificate each Knight receives all have the same purpose: to wake up Catholics so as to make them understand that true devotion to the Immaculate Heart requires a concrete answer from them, and the answer is a firm and definite YES to help her to save souls!

However, it is not sufficient to make people Knights of the Immaculata: they must be reminded of their noble task and

encouraged to do something for Our Lady. In other words, a good strategy must guarantee the **perseverance** of the Knights. Is it not a common phenomenon, that after great manifestations of faith and fervour (see above chapter 1), the incredible fruits given at that time are afterwards wasted, simply because there is no “follow-up”? Once the pilgrimage or retreat is over, people quickly lose their fervour because of the effects of original sin (weakness, laziness), the distractions of the world, and the necessities, hardships, and banality of daily life.

— **Therefore, the main point of the M.I. strategy is to keep the spirit of Fatima alive in the faithful, to make them persevere** in their devotion and even grow in their apostolic zeal. How?

Firstly, by a frequent renewal of the act of consecration and by practicing intelligently the Fatima devotions. “Intelligently” means that these devotions should not simply be practised with the risk of falling into routine and superficiality, but such occasions should be used to remind us of the many marvellous teachings of Our Lady, the apparitions and miraculous events that took place afterwards. All this is to prevent Knights from forgetting that they are Knights and Apostles of the Immaculate Heart. Often such renewals of consecration, devotions and recollection days are good occasions to recruit new members.

Secondly, by regularly receiving the Director’s letters and other literature (a regular bulletin): these means make them understand more deeply the M.I., the message of Fatima and the mystery of Our Lady in general. Furthermore, the bulletin gives them news about the M.I. all over the world, which makes them understand that they are members of the army of Our Lady who gives incredible graces all over the world, through her faithful.

Thirdly, by giving them many tools and means and so inviting them to work for the conversion of souls. Wherever the M.I. is established, a special place called the **M.I. corner** should be set up: a table with a beautiful picture of Our Lady, the emblems of the M.I., with all kinds of M.I. books, booklets, flyers, holy cards, miraculous medals, copies of Fr. Director's letters, a donation box, and so on. The more beautifully the "corner" is made, the more it attracts the eyes of the faithful, especially occasional visitors. At least once a month a new item is available (book, flyer, letter, M.I. newsletter).

The moderator regularly attracts the attention of the faithful to the M.I. corner and invites the Knights to take the items: first to read the booklets, flyers, and other materials themselves (that their love for her may increase); but then they should pass them to others and so become apostles and instruments of the Immaculata for the salvation of souls.

The booklets / flyers / medals / holy cards should be offered as "free of charge", however requesting that the Knights should give a small donation to the M.I. donations box, if possible the fruit of their personal sacrifices and mortifications. In this way, the M.I. corner is somehow the visible reminder of Our Lady herself participating in her Mission to attract souls to her Immaculate Heart.

c) Weapons

There can be no fight without the appropriate weapons. Not only should one know what these weapons are, but also how to use them properly and efficaciously: the use of the proper means to fight in the proper way at the proper time.

In the spirit of Fatima (see the apparition on the 19th of August 1917), all Knights should have in mind the importance of apostolic prayer (especially ejaculatory prayers) and small daily sacrifices. If only one such prayer is obligatory, the Knights should be motivated to do more for the Immaculata and the salvation of souls

by multiplying such prayers (this is left to each person's personal zeal and generosity).

Saint Maximilian recommends strongly the distribution of Miraculous Medals, which should always be available at the M.I. corner. If possible, they should be distributed together with the flyers about the Miraculous Medal, so that people know what it is. The distribution should be reasonable and supernatural, i.e. accompanied with prayer and directed to devout people.

All other items available at the M.I. corner should be distributed by the Knights amongst their acquaintances, neighbours, relatives: beautiful and attractive flyers, holy cards, and booklets about various themes concerning Our Lady and the M.I. apostolate.

M.I. actions: several times a year many Knights organize a common apostolate during extraordinary Catholic events (pilgrimages, congresses, Christmas etc.): distribution of flyers to people with a bookstall in the centre of the event etc.

M.I. pilgrimage: all Knights are invited once a year to make a pilgrimage to a Marian shrine with a renewal of the Consecration.

M.I. websites are a very effective means nowadays of spreading the message of Our Lady. The Knights are not only invited to visit the M.I. website (www.militia-immaculae.info), but also to propagate it, to download special articles and forward them to others. The **M.I. Library** and **M.I. Channel** allow Knights to download, in many languages, books, flyers and pamphlets as well as many conferences about Our Lady.

3. The Militia Immaculatæ and the Great Secret of Fatima

In the previous chapter, the great Secret of Fatima in its entirety was presented as the concrete realization of the last fight of the dragon and its beasts with the apocalyptic woman. As the Secret is divided into three parts, so likewise the structure of the M.I. contains three degrees, each of them corresponding with the respective part of the Secret.

The First Secret of Fatima and the First-Degree of the M.I.

We have seen that, in the Apocalypse, the dragon himself appears first fighting against the woman (12:3) and her children (12:17). His only intention is to cast as many souls as possible into eternal damnation. The first part of the great Secret of Fatima consists of the vision of Hell and the wonderful intervention of Our Heavenly Mother to preserve us from the fires of eternal damnation. In order to protect souls from this hellish fire, the Mother of God showed them a means of salvation: "You have seen Hell, where the souls of poor sinners go. In order to save them from it, God wishes to spread devotion to my Immaculate Heart throughout the world."

This devotion is expressed in concrete practices, but consists above all in an interior spiritual attitude: yearning for the salvation of souls, one's own and that of one's neighbour, through consecration to the Immaculate Heart of Mary, which is our refuge and the way that leads to God (Apparition of the 13th of June 1917). This is precisely the ideal that St. Maximilian entrusts to his Knights, who are expected to attack the deadly foe of souls with all the means at their disposal. This battle is hand-to-hand combat. At stake is every individual soul, which must be preserved from the fires of Hell. The solitary Knight in battle for every soul that is presented to him is the foundation of the **first degree of the M.I.**

“In the first degree each one consecrates himself individually to the Immaculata and strives personally to achieve the goal of the M.I., according to the talents and abilities given to him by God.”

The devil, who is intent on every single soul and forgets none of them, is confronted by the Knight, who still lives in the world, but is no longer of this world, because he is imbued with the presence of the Immaculata. At Fatima, the Immaculate Heart of Mary pointed out the mortal dangers of the world and declared their general remedy. The first-degree M.I. is, so to speak, the concrete realization of this program. Maximilian Kolbe was given the grace to highlight the significance of this devotion of each individual person to the Immaculate Heart of Mary in the smallest details of everyday life, like a General who explains to his Officers not only the overall strategy but also trains them in the concrete application of this strategy, in minute detail.

The Second Secret of Fatima and the Second-Degree of the M.I.

The first great instrument of Satan in the battle against the “seed of the woman” is the first beast (Apocalypse 13:1–8), a universal political power. In the second secret, the Mother of God warns: “If my wishes are carried out, then Russia will be converted and there will be peace. If not, godless propaganda will spread its errors throughout the world and cause wars and persecutions of the Church. The good will be martyred; the Holy Father will have to suffer much. Many nations will be annihilated.”

How can this beast rising up out of the infernal sea, *i.e.* anti-Christian regimes, be vanquished? Through the acknowledgment of the Immaculate Heart of Mary and the recognition of her power in public, social and political life. The expression of this acknowledgment and this recognition is consecration to the Immacu-

late Heart, but especially the consecration of Russia, the country that became the central headquarters of the gigantic project of destruction carried out by the beast and that carried off half of the world with it into the abyss of communistic atheism. This consecration to the Immaculata includes conversion to the one and only truth, first on the individual level, but then also in the realm of society and its public institutions and structures: the conversion of the Church, of peoples, and especially of Russia, and finally of the whole world. It goes without saying that this secret is directed above all to the “great ones of this world”, to the Pope together with all the bishops, but then also to politicians who, when they listen to the requests of the Immaculata, often receive good things in a miraculous way. In Tuy, the Mother of God expressly foretold to Sister Lucia the terrible punishments that would befall those who were unwilling to listen to her.

Should we conclude from what has just been said that this secret has no significance for the common people? On the contrary! It is, after all, a call to every individual to work as an instrument of Mary for the social Kingship of Christ, so as to place society under the gentle yoke of Christ, even in small and limited circles. It is a commission to go beyond the narrow confines of private life and to fight so that society, together with its structures, will once again be under the dominion of the King of kings, and this is possible only through Mary. This is precisely the purpose of the **second-degree of the M.I.** as well as the **Praesidia of the Legion of Mary** founded in 1921 by Frank Duff.

Through the establishment of cells in all public arenas, society must find its way back to the Immaculata: groups, associations, joint projects, especially publicity work through the press and the mass media — in short, the most modern methods should be applied to the work of conquering the enemy in those places where he appears to be invincible, since he holds money, other forms of power and

all of public life in his hands. Yet it is recognized as a fact that in the Soviet Union and other communist countries, the Catholic spirit was maintained in many places behind the Iron Curtain through the cells of the second-degree M.I. members (Eastern Europe) and the Legion of Mary (China). In the missions, they were the means for spreading the Catholic faith and Christian civilization. The secret of their success lay not in great numbers and certainly not large-scale material resources, but rather their intrinsic form: "Everything through the Immaculata! Lead the whole world and each individual soul to the Immaculata!"

Consecration — that is the key to understanding the second part of the Fatima secret, especially the consecration of Russia, but also in a wider sense the consecration of every institution, beginning with the smallest cell of society, the family, and ending with the world as a whole. Fr. Kolbe's teaching was analogous: in order to free the world from the "errors of Russia", that is, from atheistic materialism, we must consecrate to the Immaculata not only people's private lives, but also public institutions. He writes: "since we are only a tiny group, insignificant in comparison to the forces of the gigantic army of the enemy, we have to be the most perfect instruments possible in her Immaculate Hands and allow ourselves to be guided by her in everything." What encouraging words in today's difficult times! One poor, weak human being can rescue many. A little group can set off an avalanche, preparing the way for the great return to God through Mary, the triumph of the Immaculate Heart.

The Third Secret of Fatima and the Third-Degree of the M.I.

The second assistant beast of the dragon (Apocalypse 13:11–14) is called three times by the Evangelist "the false prophet" (Apocalypse 16:13, 19:20 and 20:10), which means a spiritual, religious power

that is rooted in evil. This evil is nothing other than unbelief, but an unbelief which mimics the teaching of Christ and of the Church (he looked like the lamb, but spoke like the dragon). We have seen that the essential contents of the Third Secret is the almost complete destruction of the Church and an unprecedented mass of ruined souls. Thus it describes the work of the second beast presenting a new religious mentality, which leads whole nations into the great apostasy in the name of modernity and ecumenism. Heaven's answer, however, is always the same — the Immaculate Heart of Mary! The Third Secret is especially important for members of the endangered Church itself. Every offensive of the devil, in spite of his sinister intentions, only demonstrates even more clearly the greatness of the victorious Queen.

This Secret primarily concerns the Pope and the hierarchs of the Church. The second beast, even worse than the first, casts the world into the abyss of unbelief and causes countless souls to fall away from the faith by using the weakness and betrayal of many shepherds. The victory over this beast will come from other, zealous and faithful shepherds of souls. But it would be a mistake to think that the Third Secret concerns only a small group of clergy, namely the Church's hierarchy. In every message of Fatima, the Mother of God addresses everyone. By offering her Immaculate Heart as a "refuge", Our Lady of Fatima gives the world the means of conquering even the worst possible temptation, that is, falling away from the faith — a means without which mankind would be utterly helpless against "the diabolical wave that is sweeping over the world".

The question still remains: how does the Immaculate Heart of Mary overcome the lapse of so many shepherds of souls, the great apostasy and the new anti-Christian world religion? Mary already answered these questions long ago in various apparitions (*e.g.* La Salette), or through St. Louis-Marie Grignion de Montfort. Her answer: the little army of the faithful "Apostles of Jesus and

Mary". This answer, like all of Mary's other messages, remains extremely pertinent to the world situation today. The devil's attack is answered by a no less resolute counterattack. The dictatorship of liberalism is countered by the ideal of total dependence upon and subjection to her, who alone vanquishes all heresies throughout the world.

This is precisely the goal that St. Maximilian had in mind when he founded the third degree of the M.I., with its boundless devotion to the Immaculata, even to the point of heroism. Besides unconditional total consecration to the Immaculata, the **third-degree M.I.** rests upon two pillars, which are intrinsically opposed to the essence of liberalism and modernism: true obedience and the spirit of poverty. Is not the new world religion simply disobedience toward revealed Truth and the Commandments of God, especially the First Commandment? Does it not consist in the rebellion of unlimited human freedom against God? The Mother of God opposed this catastrophe in Fatima: total consecration, reparation, the conversion of poor sinners — that is the quintessential message of Fatima.

SUMMARY

The great mystery of Fatima portrays the three-fold workings of Satan, who apes the Most Holy Trinity. The dragon endeavours to bring about the ruin of souls. His two beasts are the means of attaining this goal. The first is modern liberalism, embodied in the sects of Freemasonry and in Communism. The second is the new world religion, constructed on the foundation of false ecumenism. Opposing this monster in its three embodiments is the "Woman clothed with the sun", the Immaculate Heart of Mary. Her "great mystery" consists of the fact that She is the one who will crush the head of Satan. By fulfilling her will, we can save our souls in a simple way (the promise connected with devotion to the Immac-

ulate Heart of Mary), renew the Christian world order (which is bound up with the consecration of Russia) and ultimately rescue the Church (the Third Secret). At Fatima, the Immaculata placed an effective spiritual weapon in our hands, and at almost the same time She chose her loyal servant, Maximilian Kolbe, who was to organize this counterattack through the founding of the Militia Immaculatæ, a Knighthood in the classical and most noble sense of the word.

The **first degree of the M.I.** demonstrates how important are the works of even the least significant individual believer. St. Maximilian calls out to everyone: depends the salvation of a great number of souls on you; it depends on you whether this or that person will someday rejoice in the everlasting vision of God, or will curse God for all eternity in the fiery ocean of Hell.

The **second degree of the M.I.** demonstrates the importance of establishing structures, without which the zeal of the pioneers would soon flag. One can approach souls more easily by means of a group, a structure, an institution. The devil knows that all too well, for he is a past master in this department, *i.e.* in the art of organising the forces of destruction. That is why his rage knows no bounds, either, when here and there little cells arise in the service of the Immaculata. Opposing the “almighty” power of Freemasonry and Communism, the little army of the Immaculata cannot make use of the masses, nor does it have great financial resources at its disposal; but it does not therefore lose courage! Gideon needed no more than three hundred soldiers in order to conquer the enormous army of the enemy, because God was with him.

Finally, the **third degree of the M.I.** answers the greatest need of our time. It is the call to holiness, to the heroism that the Mother of God demanded of the clergy when She appeared in Fatima. Through

the Cities of the Immaculata in Poland and Japan, Maximilian Kolbe won great spiritual victories and worked in the vanguard of the renewal of spiritual life in the Church. The answer to the apostasy of the nations today can be nothing other than the greatest possible fidelity to the deposit of faith handed down by Tradition. The third-degree M.I. is no longer just words, lectures, ideas, deeds which point out the crisis of the Church and prevent one from being swept away by the diabolical wave, but is an offensive consisting in unconditional devotion to the Immaculata, who vanquishes all heresies throughout the world and who — through us, in us and with us — crushes the head of the devil forever. The great Secret of Fatima has no other conclusion than this: In the end my Immaculate Heart will triumph! Fatima and the *Militia Immaculatæ* were granted to us so as to prepare for the fulfilment of this great promise.

4. Knight of the Immaculata — Apostle of Fatima

Fatima is the answer to the final apparition on earth of the Anti-Trinity: all attacks of the devil are overcome by the Immaculate Heart of Mary. Her Heart overcomes Hell, the anti-Christian errors and the false prophet. But if we look somehow a bit closer, we see that her Immaculate Heart only then accomplishes her miracles and victories if we establish a deep relationship with her: her Heart overcomes the danger of Hell if there are souls to practise devotion to her Immaculate Heart; it vanquishes the errors of Russia and generally all errors, if Russia is consecrated to her Immaculate Heart; her Heart will have the final victory over the religious crisis, if we do what is requested in the Third Secret. And then her Immaculate Heart will triumph. We have seen that Saint Maximilian's M.I. provides us with concrete practices and proposes an appropriate strategy.

Fatima is the great means of rescue for Holy Mother Church. Maximilian Kolbe makes this explicit: the Militia in the Militant Church makes the members of the Church aware of their important task. At Fatima, Our Lady explains: there is a vocation for all, beginning with small children, a vocation for a lifelong fight with one singularly important goal: avoid Hell — enter Heaven! One's eyes have to be fixed on the *unum necessarium* with the determination to fight for her and to fight against the enemies of Our Salvation.

God wants to use us to make her known and loved. All that has been written about Fatima would have only a meagre effect if it did not motivate us to make great and important resolutions and then mobilize us. A thorough meditation on the “whole truth about Fatima” must lead us to the conclusion that the very little flock of Our Lady's faithful apostles must imitate the 3 children in their total response, their entire engagement. It would be criminal to know about all this and to look away. Remember the sadness of Our Lady because nobody responds to her requests: firstly, the Pope and the bishops, but also each one of us. An important examination of conscience needs to be done and it should touch us to the depths of our souls.

We must be conscious of our immense responsibility. The more you have received the more you must give! She has said many times herself and through her faithful servants What She wants from us.

At Fatima She asks us to become her apostles: it is a mission (apostolos) each one receives from her: make me known and loved. Using the word “apostle” Our Lady links us to her servant St. Louis-Marie Grignion de Montfort, who speaks about the Apostles of Jesus and Mary in the latter times. Through Saint Maximilian Kolbe, She makes us understand that if we start to fulfill her requests we immediately enter into the worst of all battles and fights. Therefore, we must be part of her Army, as her Knights and legionaries. In this way, we fulfill our deepest vocation as members of the Mystical Body of Christ, the Militant Church here on earth!



M.I. corner in Gateshead (England)



M.I. corner in Chennai (India)



M.I. corner in Cebu (Philippines)



M.I. corner in Will (Switzerland)



M.I. corner in Singapore

*In the right and below:
M.I. corner in Manila
(Philippines)*



APPENDIX

The Marian Apostolate Revisited — Mary's Mission

Fr. Timothy Pfeiffer

Our Lady of Fatima gave the Church a unique remedy for the evils of the latter times described by the Holy Ghost. Scripture tells us that in the latter times Faith would nearly disappear, but at Fatima, Our Lady asked for a new apostolic movement to spread the Faith in the world through devotion to her Immaculate Heart. Christ warned us that the latter times would be distinguished by Charity growing cold, and in answer, Our Lady gives the world her Heart. And since the sense of divine things would be lost and divine Justice outraged, Our Lady asks for Reparation to her Immaculate Heart.

But the real importance of Fatima for our times is only grasped if we keep two things in mind. On the one hand, that Our Lady is the Mother of the Church, its first and most important member; that as Mother of the Head, and Mother of the members, She is always

active in the salvation of every soul. On the other hand, that the Catholic Church is undergoing the worst crisis of its entire history, in which most of its earthly members ignore true Catholic doctrine and follow modern errors condemned many times by the Popes of the 19th and early 20th century. Keeping these two things in mind, Fatima manifests itself as the intervention of the Church's Mother at the most critical time of Church history. She intervenes because "only She can help you."

Therefore, the most efficacious apostolate in the Church today is the apostolate that somehow makes Mary present on earth, and brings the power of her omnipotent prayer into the needs of the present moment. Somehow, the Apostles and workers of Mary must put souls in contact with her. The reason for this is profound: today, the Church is seriously afflicted, but in Mary, its first member, the Mother of its Head and the Mother of all the other members, the Church is still able to do what it is incapable of doing alone in its weakened state. Nevertheless, though the Church is crippled today, the law of God is fixed, Saints in heaven cannot do what the Church militant on earth alone can do. And so, even though weakened, the members of Christ's Mystical Body must do what they can to promote the interests of God on earth. But if such human instruments can bring the omnipotent prayer-power of the Mother of all men to bear upon sinners, then conversions, vocations and sanctifications will follow.

One very excellent way of accomplishing this is through the multiplication in different forms of Mary's Mission that have already been described in this book. Whereas the Marian Pilgrimages that took place in different parts of the world after Fatima brought about marvellous fruits of Divine grace, something similar can be expected today. But since real supernatural fruits will depend entirely upon Mary, we should really call this apostolate Mary's Mission.

What is the essence of Mary's Mission?

The essence of Mary's Mission is to seek to bring souls to God through the statue of Our Lady of Fatima, and with the instruments of the Scapular, the Rosary and the Miraculous Medal, in view of reminding them of their duties to God and of recruiting more souls for the *Militia Immaculatae*. Mary's Mission also strives to consecrate private and personal institutions to Mary's Immaculate Heart. Through her statue, Mary makes her presence felt, and through her sacramentals, She draws her children to herself, to bring them to God in the Sacraments. This is to do the great works of conversion and sanctification through Mary and her instruments.

How does Mary's Mission work?

Mary's Mission involves a Catechetical team grouped around a Priest or Priests, a statue of Our Lady of Fatima of suitable size and beauty (usually 32–42 inches tall) that is mounted on a carrier that can be carried by hand or one on wheels that can be pulled, and a good supply of Scapulars, Miraculous Medals, Rosaries and catechetical flyers.

The actual deployment of a Mary's Mission involves a preparation phase, an execution phase, and a follow-up phase.

Our Lady's Immaculate Heart for the conversion of the world, because ordinarily, She would give these graces only with the participation of her children willing to be instruments in her Immaculate Hands.

The Preparation Phase

In the preparation stage, certain catechists will determine the best time and place of Mary's Mission and will take care to select areas, people, or institutions that can bring the most fruit for the Queen

of Heaven, or where She can display best her love and power. For example, where possible, public institutions or even governmental bodies will be invited to host an M.I. conference, or to consecrate themselves to the Immaculate Heart.

Where public institutions are lacking or unwilling, catechists will turn to neighbourhoods, private enterprises or families. In the last resort, a simple public act of devotion is implemented whereby the visit of the Immaculata to a certain area can be organized and a Rosary procession of reparation held. In some cases, a sort of Fatima fair is held in which the message of Fatima, books and pamphlets, along with small personalized catechetical sessions and a few scheduled ceremonies of enrolment — along with the necessary catechetical preparation — are organized. As there are different horses for different courses, so various means of Mary's Mission will be sought to fit the different areas of Mary's Mission apostolate. This period of scouting and finding some opening for Our Lady will always aim at obtaining the greatest glory for God, honour for Our Lady and whatever is most conducive to the salvation of souls.

This scouting period will especially aim at obtaining the consecration of institutions, or individuals to Our Lady because by this means a real bond is created that will become a channel of Grace. This bond will be fostered by the follow-up apostolate in the third stage. In trying to meet this goal, the catechists will endeavour to explain the meaning and value of such a consecration, so that in this preparatory period, the selected areas or institutions, and the souls interested in participating in Mary's Mission, will open their hearts and minds as much as possible for the graces of Mary's Mission.

Also involved in this scouting phase will be the details necessary to the execution of Mary's Mission such as the place for a Mass (if there is to be one), the route of the procession and so on. What is important here is to make sure that it is possible to advertise in the area prior to the Mission so as to invite as many people as possible to participate.

The Execution Phase

The execution stage is the visit of the statue of Our Lady. The statue draws the people to receive the sacramentals such as the Scapular, or to Mary's Mission Mass, or to the conference on the battle between Lucifer and the Virgin, and the call of Our Lady to the people in join her army, the *Militia Immaculatae*.

If there is to be Mass in the evening, the sequence of events will likely be as follows. To begin with there will be a procession with Our Lady through a neighbourhood either to call the people to the Mass, or to make a Rosary procession of reparation, possibly with torchlight, a very beautiful and impressive event. Then, during Mass, a sermon on devotion to the Immaculate Heart will be preached. After this, a short explanation of the scapular, with imposition of the Scapular, will follow. After this, a conference for the more generous will be given on the theme of spreading devotion in the world to the Immaculate Heart, or on the warfare between the serpent and the Virgin, or a catechism on the Miraculous Medal. This conference will end with a brief explanation of the *Militia Immaculatae*, and a filling out of the enrolment form. During this final period of filling out the enrolment form, the catechists will speak individually with the candidates to reinforce the knowledge of the duties of the M.I. and to ensure their fulfilment of the minimal requirements. The enrolment ceremony follows and then confessions.

If there is to be no Mass, the same pattern is followed, with all due adaptation to the circumstances, except there can be more emphasis on catechism, and on inviting the participants to a Mass the following morning, if there is to be one. It has been found that in some cases, a VERY EARLY Mass — *Misa de Gallo* — serves very well for this purpose. In this way, an evening catechism and confession session will be followed the very next day by a 4:30 AM Mass at which the most interested souls can attend. After the Mass, they have time to make their way to their school or work with no schedule problem.

The advantage of this system is that the evening catechism time is less rushed and more focus can be given to DOCTRINE, while on the other hand, the more fervent souls are happy to make the SACRIFICE of the Misa de Gallo. As for the catechetical crew, they can take a nap later in the morning when the normal people are away at school or work.

If there is to be a full day Mary's Mission in a park or public place, the statue may make a preliminary reparatory procession, then it will find a suitable place to rest and to which it may draw souls. Some catechists will fan out to invite people to draw near, while others will stay near the statue. Those near the statue will be able to give catechism lessons on the Rosary, or the Miraculous Medal and as a token of this class, will give a small flyer. This flyer can serve as a "ticket", which will then be shown to the Priest, who will only give a scapular or a miraculous medal to someone who has a ticket. At certain times, a schedule could be posted for a small conference on the M.I. to be followed by an M.I. enrolment ceremony.

In schools, after a preliminary apostolate with the principal and teachers, a Mary's Mission apostolate can be organized with a whole school, or with select classes. Here it is most desirable to get teachers involved. At first they will be happy to have Mary's Mission for their students, but ultimately, it is the teachers that Our Lady needs in her army. Catechists will strive to find a suitable time for willing teachers to have a conference or catechism on the M.I. to prepare for their enrolment in the M.I. Schools are very good places to work, because not only is it crucial to inspire children with high ideals, but schools offer very efficient structures for follow-up work later.

In a similar way, Mary's Mission can be done on a small scale in families or in prayer groups such as the living rosary groups or other particular groupings of people who may be interested in supporting Mary's Mission or to whom Mary's Mission could be extended.

Follow-Up Phase

A most important part of Mary's Mission is the follow-up because the initial graces given are all ordered to the salvation and sanctification of souls. These are works of a long duration and not just one fervent day, or one single sacramental. This necessity of nurturing received grace through follow-up catechetical and apostolic work illustrates the great wisdom of the Church in using sacramentals and ceremonies of consecration. These human connections to Heaven — but also to catechists — make follow-up possible and fruitful. If a Mary's Mission apostolate only consisted in preaching, Priests and lay apostles would have no reason to go back to people, to remind them of received graces and duties, and no practical and compelling reason to encourage them to continue. Concretely, of all the different applications of Mary's Mission — from scapulars to Miraculous Medals, the *Militia Immaculatae* provides the best cadre for follow-up since it involves a few simple but profound obligations based upon consecration to Mary.

Follow-up to Mary's Mission, therefore, consists precisely in the return visit, or call, of a catechist to encourage perseverance in the M.I. Or it may also take the form of reminding the officials of consecrated institutions to renew their consecration yearly, with catechetical work towards the workers of the institution to enrol in the M.I. also.

Since an eventual goal of follow-up can be the repetition of a Mary's Mission in that area, as organized by the new Knights themselves, the follow-up work involves a few steps.

In the first step, a simple call or text suffices to remind the new Knights to say their M.I. prayer daily. At this stage, some Knights will respond with interest, others will be unresponsive. For efficiency, Catechists will keep a record of calls and responses. Using this list, the second step will be to pay a house visit to all the Knights, but especially the responsive ones. At this visit a small gift or holy card may be given,

a sort of practical reminder to fulfill the duties of the M.I. and a small catechism — if only in conversational form and following the needs and circumstances — will be given, if it is possible.

In schools, follow-up is simply a return visit to the classrooms already once visited. There the children are checked and reminded about their duties while the teachers are recruited to help and even to join the M.I.

The third step — where it is possible — will be a follow-up Mission with a Priest. At this follow-up Mission, catechists will work with the responsive M.I.s to gather all the M.I.s for a catechism with the Priest, perhaps a Mass, and a renewal ceremony. At this renewal Mission and ceremony, the main focus is the perseverance and sanctification of the M.I.s of the first Mary's Mission. In this spirit therefore, these new M.I.s of the first Mary's Mission will be able to recruit their friends or others to become M.I.s at this follow-up Mission. But since this Mission focuses on the perseverance and sanctification of the first M.I.s of the first Mary's Mission, the Priest will give the conference to these M.I.s, while the catechists will prepare any new recruits for the enrolment ceremony. At the enrolment ceremony for this Mary's follow-up Mission, the old M.I.s from the first Mary's Mission will receive some kind of renewal card that will include a set of Miraculous Medals for their apostolic work. Meanwhile, the new M.I.s will simply receive their Medal and their M.I. certificate.

Other forms of follow-up are the normal activities of Retreats, Recollections and Catechism lessons.

Throughout the follow-up process, M.I.s will receive the Newsletter of the M.I. International Director, may be invited to join the M.I. Prayer Crusade, and where possible, catechists will keep contact to encourage them. In this way, Our Lady will be able to inspire some to follow their vocations, others to seek help for their problems, and all to pray daily the M.I. Prayer for the great intentions of Our Lady: the conversion of sinners and the formation of apostles.

The final step would be a large-scale Mary's Mission organized by the Knights of that area, those who had become M.I.s in the first Mary's Mission, a Mission not organized by the experienced Catechetical crew, but through the zeal of a newly raised army! It is then that we would see the reaped fruits of the first Mary's Mission and the process would start all over again! God willing!

Mary's Mission tour — a Spiritual Crown

As birthdays provoke imaginative gifts, in like manner Centenaries call for something extraordinary. In the early part of 2016, Mary's Mission Tour was conceived as a large and worthy offering to Mary for the centenary of Fatima. It was deemed that 2100 km of Pilgrimage and Apostolate along the highways of the Philippines, connecting the chapels of the Society of St. Pius X in a physical bond of prayer, preaching and the distribution of sacramentals, would be the best thing the clergy could offer to Mary. It was to be a combination of obedience and oblation: obedience to the requests of Fatima, oblation of many souls to Mary in the *Militia Immaculatae*.

How a few scorned Priests and an undaunted crew of dedicated Legionaries and catechists could take on a nation-wide task that faced continual contradiction — and see it to a successful conclusion — is a true tale of the power of Mary's Maternal love.

The physical components of a statue of Our Lady, about 40 inches tall, and mounted on a suitable mobile carriage, powered by PVCs (Pilgrim Virgin Carriers) and accompanied by PVWs (Pilgrim Virgin Walkers) and supported by Catechists, moving through the highways in rain or shine, up-hill and down, is easy enough to conceive. The logistics of contacting innumerable Barangay captains, Police chiefs, Army staff, Mayors and Provincial Governors, contradictory Bishops and clergy, and weaving these contacts into an unbroken chain of

visitations of hundreds of official institutions, sleep-overs, apostolic venues and nature breaks, is a story too long to tell. Keeping the support vehicles moving forward in contradiction of the Second Law of Thermodynamics is unnecessary to depict.

But every Priest and catechist who put their feet to the Mission trail, and laboured there to some small extent, will tell you that the overall results far transcend the daily grind, so often humiliating, sometimes simply over-tiring, sometimes amazingly fruitful, and at other times just barren. The Mission trail, so often witness to small & humble acts of simple apostolate, at other times brought forth events that remind one of the stories of the old missionaries and preachers who would move crowds.

**Results of the Mary's Mission Tour
from the 28th of October 2016 to the 13th of August 2017
in the Philippines**

Activites	Total
Conference attendees	57,406
New Knights of the M.I.	48,104
Imposition of Brown Scapulars	97,633
Consecrated to the Immaculate Heart of Mary:	251
• Districts	35
• Government offices	55
• Municipalities	36
• Provinces	9
• Cities	22
• Business	34
• Churches	7
• Schools	53

Our Lady received and even protected the gift of her children. Mary's Mission Tour gave a real impetus to apostolic action in places hitherto completely closed to the apostolic Faith bequeathed to us by Catholic Tradition.

Mary's Mission Trail ended on the 13th of August 2017, but Mary's Mission continues. The Mother who blessed the Tour, will bless even more her continuing Mission. May the Queen of the Mission animate her new Knights to become more fruitful instruments for spreading the reign of her Immaculate Heart throughout the world.



Pilgrims during the Mary's Mission Tour — a pilgrimage with a statue of Our Lady of Fatima throughout the Philippines of some 2100 km from the 28th of October 2016 to the 13th of August 2017



During the Mary's Mission Tour, pilgrims of Mary's Mission Tour participated in many ceremonies of consecration to the Immaculate Heart of Mary: schools, barangays halls, cities and convents. Many people received Scapulars and priests enrolled many new Knights into the M.I.





Above: ceremonies of consecration to the Immaculate Heart of Mary at a Filipino Army Camp soldiers received Scapulars and Miraculous Medals



Mary's Mission involves a catechetical team grouped around a Priest or Priests, a statue of Our Lady of Fatima of suitable size and beauty (usually 32–42 inches tall) that is mounted on a carrier that can be carried by hand or one on wheels that can be pulled, and a good supply of Scapulars, Miraculous Medals, Rosaries and catechetical flyers





Whenever the term the “great Secret of Fatima” is used, it generally refers to the famous Third Secret written down by Sr. Lucia in January 1944, which should have been revealed in 1960, but which was kept in the greatest silence by the Vatican until 2000 when it was supposedly published. The central chapters of this book will deal with this important matter.

However, the essential message of this book wants to present a deeper reality: Fatima is, with its whole message and all apparitions of Our Lady, a great Secret of God’s mercy, his mysterious plan reserved for the last times of the world, when He will reveal to the world the great majesty and grandeur of Our Lady as the last great gesture of his mercy and our ultimate hope. Wherever her requests are accomplished, a shower of graces will fall in abundance on the countries, dioceses, religious orders, institutions, families, and on each soul.



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